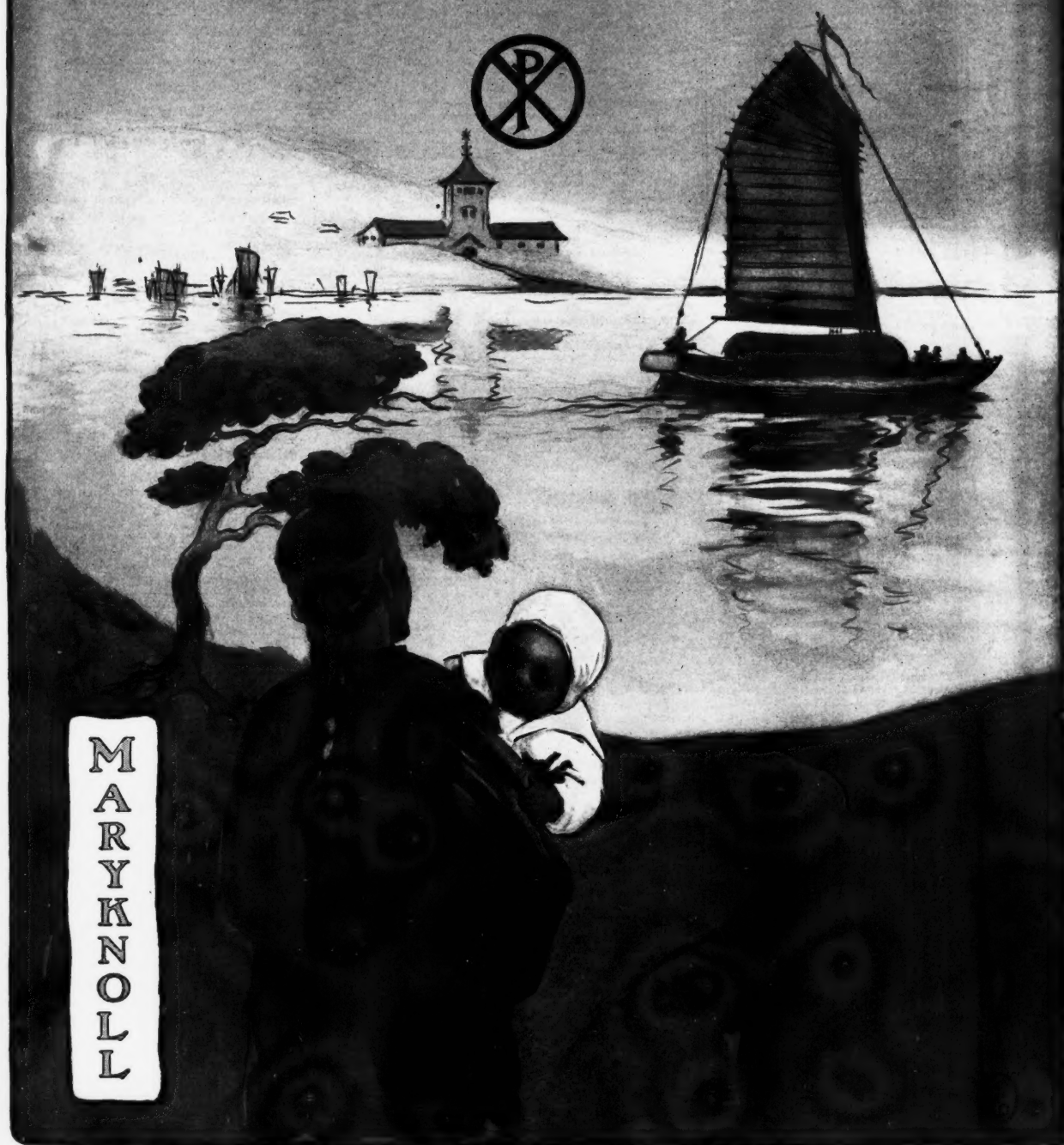


THE FIELD AFAR



MARYKNOLL

JUNE

1922

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The Catholic Foreign Mission Society of America

"MARYKNOLL"

Approved by the National Council of Archbishops, Washington, D. C., April 27, 1911. Authorized by His Holiness, Pius X, at Rome, on the Feast of SS. Peter and Paul, June 29, 1911.

"Maryknoll," in honor of the Queen of the Apostles, has become the popular designation of the Society.

The Society was founded for the immediate purpose of training Catholic missionaries for the heathen and of arousing American Catholics to a sense of their apostolic duty. Its ultimate aim is the development of a native clergy in lands now pagan.

The priests of the Society are secular, without vows. They are assisted by auxiliary brothers and by the Foreign Mission Sisters of St. Dominic, more commonly known as "the Maryknoll Sisters."

In the ten brief years of its existence Maryknoll has achieved a remarkable development.

IN THE UNITED STATES

THE SEMINARY AND ADMINISTRATION is situated on the Hudson, about thirty miles north of New York City, at Ossining (Maryknoll P. O.), N. Y. Students in the Seminary make the usual six-year course in philosophy, theology, scripture, etc. The Auxiliary Brotherhood of St. Michael was established for those who wish to devote themselves to foreign mission work, but are not inclined to pursue higher studies or to assume the responsibilities of the priesthood. The general management of the Society and the publication of its two periodicals, *The Field Afar* and *The Maryknoll Junior*, are carried on at this center. Here, too, is the motherhouse of the Maryknoll Sisters.

THE MARYKNOLL SISTERS, although not a corporate part of the Society, have worked with it from the beginning, first as lay helpers and now as recognized religious,

known officially as the Foreign Mission Sisters of St. Dominic, Inc. These sisters devote themselves exclusively to work for foreign missions. (For further information, address: The Mother Superior, Maryknoll, N. Y.)

THE MARYKNOLL PREPARATORY COLLEGE, at Clark's Summit, near Scranton, Pa., admits to a five-year classical course foreign mission aspirants who have completed the eight grammar grades. Connected with this institution is a group of the Maryknoll Sisters. Their convent is dedicated to Our Lady of the Missions.

THE MARYKNOLL MEDICAL BUREAU, at 410 East 57th St., New York City, was founded in 1920 to interest the medical profession in mission needs, to secure the services of physicians and nurses and to provide medical supplies for hospitals and dispensaries in the missions.

(On the Pacific Coast)

THE MARYKNOLL PROCURE in San Francisco, Calif., at 1911 Van Ness Ave., is the center of Maryknoll activities on the Western Coast and the depot of supplies for the missionaries in China. It is also the headquarters of the *Maryknoll Society of the Pacific, Inc.*

THE MARYKNOLL JAPANESE MISSIONS, at 425 South Boyle Ave., Los Angeles, Calif., and 507 17th Ave., Seattle, Wash., are conducted by the Maryknoll Sisters, for the education and religious instruction of the Japanese in those cities.

IN CHINA

A MISSION of 25,000 square miles in South China has been assigned to the Maryknoll Society by the Sacred College of Propaganda Fide, Rome. The first band of Maryknoll priests left for this field in September, 1918. There are now sixteen priests and one auxiliary brother in the Maryknoll Mission. In the fall of 1921 the first mission group of Maryknoll Sisters arrived at their Chinese convent, 19 Chatham Road, Kowloon, Hongkong.

THE MARYKNOLL PROCURE, 4 Liberty Ave., Kowloon, is the center of communications and supplies for our mission stations at Wuchow, Yeungkong, Tungchan, Kochow, Loting, Chiklung, Tungon, and Pingnam, in the provinces of Kwangtung and Kwangsi. Kowloon is on the mainland, a few moments by ferry from Hongkong, where Maryknoll will soon be established. The post-office address of the Procure is: *Box 595, Hongkong.*

ASSOCIATE MEMBERSHIP IN THE SOCIETY

THE work of the Society is maintained and developed by the cooperation of its associate or "spiritual" members. For these members, weekly Masses are offered by the priests, and they are remembered in the communions and prayers of the students and sisters. The same spiritual benefits may, if desired, be applied to departed souls.

Spiritual membership in the Society, with a personal share in its good works and merits, is secured by all benefactors and by subscribers to the Maryknoll mission monthly, *The Field Afar*. Associate membership for one year is fifty cents; in perpetuity, fifty dollars, payable on enrollment or within two years.

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Make checks and money orders payable to James A. Walsh, (Treasurer), Maryknoll, N. Y.

Legal Title: Catholic Foreign Mission Society of America, Incorporated

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ORGAN OF THE CATHOLIC FOREIGN MISSION SOCIETY OF AMERICA

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COOPERANTVR IN BONVM



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WORK TOGETHER FOR GOOD

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THE Holy Ghost is with the Church in every age, though not always manifesting His action in the same visible form. He is the Spirit of Truth, Who teaches all truth and remaineth forever. He precedes missionaries and prepares the mind and heart for the message of the Gospel; and He remains to strengthen and to console. Without Him man works in vain.

Our prayers should be poured forth to the Holy Spirit for the success of our apostles in pagan lands and for the many who by a thousand devices seek to escape the Saver of our souls.



"THAT was a good note you struck in the April FIELD AFAR," writes a priest friend, referring to the idea of some one

establishing in the United States a seminary for our American possessions and for poor dioceses in America.

It was at least a true note and it should be struck often, but to carry over the country it must be struck by the hierarchy, and we are under the impression that one of these days we shall hear it. When it sounds we shall pray, with many, that it may awaken echoes in the generous hearts of our Catholic youth—and in the hearts of their elders.



THREE anniversaries of special interest to those engaged in foreign mission work will be celebrated during the present year throughout the Catholic world: the tercentenary of the foundation of the Congregation of Propaganda at Rome; the tercentenary of the canonization of St. Francis Xavier; and the centenary of the Society for the Propagation of the Faith.

Regarding the third centennial of the Congregation of Propaganda, the Cardinal Prefect, at the instance of the late Holy Father, Benedict XV, has issued a letter, the chief points of which are as follows:

A solemn triduum will take place in Rome, beginning June 1. It is the wish of the Holy See that the bishops of the world should make a special announcement to the faithful of their dioceses, emphasizing the work done

by the Congregation and the missionaries in pagan lands and the need of support, material and spiritual, for this apostolic work. Triduums are to be held in cathedral and parish churches and in the chapels of every diocese and mission. An indulgence of five hundred days can be gained under the usual conditions on each day of the triduum and a plenary indulgence on the day of the solemn commemoration. These indulgences are applicable to the souls in Purgatory.



HIS Eminence, Cardinal Van Rossum, Prefect of the Sacred Congregation of Propaganda, sent out from Rome in April an announcement of the first international meeting of the Clerical Mission Association. (*Unio Cleri*).

This meeting will be a worthy commemoration of the centenary of the Sacred Congregation itself. It will also sound the call which the late revered Sovereign Pontiff, Benedict XV, uttered in his memorable encyclical—*Maximum Illud*:

Know then that we desire the establishment of what is called the Mission Association of the Clergy in all the dioceses of the Catholic world.

The meetings will be held on the first three days of June under the presidency of His Eminence, Cardinal Laurenti, and in order to widen interest in the move-

ment, His Eminence, Cardinal Van Rossum, will request the attendance of archbishops and bishops in Rome for the Eucharistic Congress,—although these may not as yet have the Clerical Association in their dioceses.

Wise, indeed, is this effort to capture for the world-wide missions of Christ the hearts of the hierarchy and the priesthood. Without the cooperation of our leaders no Catholic mission enterprise can long endure—but with it, accomplishment is unlimited in its possibilities.



AN American missionary in China calls attention to the fact that, although a zealous priest had, some years before, cultivated his present field and secured a promising harvest, there remained only a few poorly instructed Christians as witness to the old missionary's sacrifices.

Why? Because the missionary had too wide a district to cover well, and could not provide properly trained catechists to follow up his own work.

It is worthwhile to travel far to gain a soul, but the wise missionary will bend his efforts to a thorough preparation of his catechists and catechumens so that he may gain and *keep* many.



TODAY, in Europe and on many of the missions, it is commonly admitted that American offerings, gifts, and Mass intentions *saved* a considerable portion of the Catholic mission field.

The missionaries are grateful, more so than they express publicly, and only on the field itself is there a full appreciation of the threatened annihilation of their enterprise.

When a zealous Catholic priest, self-exiled for the love of Christ, has to work alone, without catechists to help him, with no "boy" to prepare his food or to carry his bed, and without a cent to meet the necessary expenses of

WHO WILL LEAVE THIS YEAR?

The vital question that affects dwellers on the Knoll is, "Who are going to the missions this year?" And it would be almost a heart-breaking answer to say that we must all work at home until September, 1923.

We hasten to announce that this is not the condition, although we must restrain our desires to some extent this year.

We are just now arranging for the passage, on a couple of boats, of ten Maryknollers—including priests, brothers and sisters.

Each of the ten will require an outfit and travel expenses amounting to five hundred dollars. Already one apostle has been sponsored, and if you or your society would like the credit of sending another on his or her journey into the remote vineyard, your cooperation will be welcome indeed.

travel in an extended field, his hope to spread the Faith sinks on his horizon and the world looks black to him.

If at that hour his faith is strong and he whispers, "Thy will be done," it is fortunate for his soul, and his acceptance of a life disappointment will doubtless secure special graces for the mission that he has loved.

But what of his fellow Christians at home, who could have helped and would not? We Americans are happy in the thought that our prayers and sacrifices, with material alms, have *saved* many a mission.

Doubtless, with organization perfected, we could have done vastly more, but even as it is we have reason to believe that God will be mindful of our charity, and will give to the Church in America special graces in return.



CHIEF JUSTICE TAFT, speaking to a gathering of college men, declared that men get through college in three ways—"magna cum laude", "cum

laude" and "mirabile dictu"—with great praise, with praise, and how did you do it? The complaints of teachers and parents suggest that many pass "mirabile dictu." Honest work in school or out of it depends on character and virtue. For these there is no stronger support than genuine religion. The sense of duty is a flower that springs from the soil of Faith.



LEGISLATION and Peace

Delegates may discuss indefinitely the condition of China, but they will get nowhere until some of their number shall have visited the real China.

Peking, Shanghai, and Hong-kong will provide the visitor with quaint sights, but these cities are Westernized. So also is Hankow, and, to some extent, even Canton, which has changed considerably in the past few years.

The "Republic of China" sounds better than it functions, and the radius of its operation is extremely limited.

Nearly every Westerner who knows the Chinese has a good word for them, but the usual expression in the life of those who know them well is, "*The situation is at present hopeless.*" When pressed for a solution the only suggestion is "direction from outside for a while."

But the average Chinaman, likeable as he is, has his bumps of vanity. Back of him are the traditions of an ancient people. In the Westerner he has seen much to admire, and more to condemn. "We will try your shoes," said one, "but we don't want your outlandish hats and dresses and a hundred other crazy inventions. Nor do we care to be hustled into asylums. You are young and should get settled like us."

And the observation is not without justification, as we all know, but China has something to learn from younger nations, and should be in good order for the safety of the world.

June Day Feasts.

*Jesus, Bread of
life, protect us!
Shepherd kind,
do not reject
us!
In Thy happy
fold collect us,
And partakers of
the bliss elect
us,
Which shall
never see an
end.*



*Thou, the wisest
and the mightiest,
Who us here
with Food delightest,
Seat us at Thy
banquet brightest,
With the blessed
Thou invitest,
An eternal Feast
to spend.*

—Lauda Sion

ON June twenty-ninth, Maryknoll's Foundation Day, the Church commemorates the martyrdom of Saints Peter and Paul. Both were ardent preachers of the Gospel, both labored in Rome, and both there laid down their lives as a testimony to the Truth.

To Simon, the fisherman, was given the government of the visible Church: "Thou art Peter and upon this rock I will build my Church and I will give to thee the keys of the Kingdom of Heaven." To him did the Master say again, "Feed My lambs, feed My sheep," and "Confirm thy brethren."

Like the rest of his race, St. Peter was not from the first convinced that Christianity was intended for all men. Provincialism in religion was to go. It required, however, a special vision to drive home the truth that "God hath also to the gentiles given repentance unto life."

The unknown and despised Jew fixed his See in Rome, the capital of the Empire. This is no longer questioned by honest Protestant historians. A spiritual empire was to supplant the far-flung sway of the Cæsars and Peter was the first link in the long chain of

Pontiffs who have ruled, and will continue to rule the Church till time is no more.

The See of Peter is the center of unity and the rock of Faith, and from it alone shine forth the light and guidance which millions blindly seek among the jarring sects and philosophies of men.

On the road to Damascus the light that shone about Paul, and the mysterious Voice that called him, made him thenceforth "a vessel of election." In spite of stoning, stripes, shipwreck, and martyrdom itself, he carried the Name of the Crucified to Jew and Gentile to whom the Cross was a scandal. The master motive of the Apostle's laborious career was a profound personal attachment to Jesus Christ and an equally profound sympathy with fallen man. The missionary needs both.

But even though rapt to the third heaven, the Saint was never allowed to forget that he was human. His bodily ailments, his asking for prayers, his appreciation of the assistance given him by men and women in his missions, his evident need of companionships as the shadows were gathering over him—all these traits endear him to us.

Like Paul in the first century, the missionaries of to-day carry the Sacred Name to the modern Gentile. Like the great Apostle, our missionaries need the prayers of the people, the moral and material aid of the people, that they may extend the frontiers of the Gospel of Peace in every land.

May the intercession of Saints Peter and Paul obtain for priests and people the light to see their duty to the pagan world, and the strength and perseverance to perform it!



THE feast of Corpus Christi was first introduced through the influence of St. Juliana of Mont Cornillon, in Belgium in the thirteenth century. Pope Urban IV authorized the general observance of the feast and requested St. Thomas Aquinas to arrange the Office and to compose hymns in honor of the occasion.

The mystery of the Divine condescension is continued daily on our altars. The Eucharistic presence makes the Church the house of God and the Gate of Heaven. It is the magnet drawing weary souls to the heart of Christ.



A Page of Notes.

WE Americans, who are just beginning to send a few soldiers to the army of Christ across the seas, will be surprised to learn that in Belgium there are no fewer than twenty-five societies or religious orders contributing priests regularly to the foreign service. There are also three societies of brothers and seventeen orders of sisters with representatives on the missions.

A new missionary society has lately been launched in Poland under the presidency of Cardinal Dalbor. It proposes a general awakening of interest in missionary work and in particular a united effort to win back to the Faith the many benighted adherents of the Russian Orthodox Church, who are better prepared for this appeal now than they were under the slavish system of state control before the revolution.

We were sitting on the veranda of the Paris Procure in Singapore and Fr. Couvreur, the dean of Far East procurators, was reminiscent. One does not nod when this young-old priest talks, but that night nothing he said impressed me as did his simple allusion to an old French missionary who had come into the city toothless, with the intention of getting some artificial grinders. When the poor missionary was told that the job would cost a hundred gold dollars, he re-

It is necessary for the secure foundation of the Church in China, not only that she should have a complete staff of native clergy, but that, furthermore, she should be able to find within herself the resources essential for her life and prosperity. To water a transplanted tree and to make it grow, it is necessary to have water near at hand. If the water has to be sought at too great a distance, the tree will perish.

—Bp. Reynaud, Chekiang.

turned to his home unprovided as he had come.

Of this priest, Fr. Couvreur said,—“he sweated sanctity.” Later, “he died with his breviary in his hands.”

There is a little priest in this country just now, who comes from Mesopotamia.



FR. JOSEPH NAAYEM.
Shall his nation die?

Once he had a long beard, but it was pulled out by the roots until his lower face was a bleeding mass, and this act of cruelty was only an incident in his experiences at the hands of “unspeakable Turks” a few years ago.

He is in America to tell the story of his compatriots, the Assyro-Chaldean Christians who suffered during and since the Great War, losing through murder and famine some two hundred and fifty thousand of their number including a dozen or more bishops and hundreds of priests.

The priest who has come to describe what happened in Mesopotamia is Fr. Joseph Naayem, sent here as a delegate from the Chaldeans by the Patriarch of Babylon—and, if he can get an audience, Fr. Naayem should find friends, because he has a “real story” and invites confidence.

WANTED—TEN DISPATCHERS

We of Maryknoll are preparing to send to the mission field this coming Fall more priests, a brother, and some sisters. There will be ten in all and for the travel expense and outfit of each five hundred dollars will be required. Will YOU dispatch one?

Most of our readers will never have the privilege of meeting this interesting visitor but they may read his story in his book:

SHALL THIS NATION DIE?

Lord Bryce of England wrote the preface to this work and Fr. Gabriel Oussani, D.D., of New York Archdiocesan Seminary—a fellow countryman of Fr. Naayem—has added to it a brief historical essay.

An interesting and fruitful campaign for converts in the Church has been conducted in England for some time. The truths of faith are being preached on the street corners. Those who will not come to a church will be moved at least by curiosity to listen in the open air to the white-robed Dominicans and to specially trained lay men and women. The tide of humanity surging along the highways of traffic is often diverted to a side street. Some of those who come to scoff, remain to pray. And even those who refuse to be influenced go away with new and correct ideas of Catholic doctrine.

Every man is by nature religious, and if prejudices be removed, grace will often conquer the inertia of the carnal man. The curious crowd gathered around an improvised platform in London differs in no essential respect from the seething millions of China. The Gospel must be preached to all; missionaries must go out into the highways and byways and compel men to come to the banquet prepared for the weary children of Adam. “Preach the Gospel to every creature.”



With the Superior of Maryknoll.

BEFORE leaving Hongkong, we visited Canton to say goodbye to Fr. Fourquet and all our friends there; and on Saturday, December 17, our steamer was ready to turn South and West, that we might complete the big circle.

I had said Mass that morning at the Maryknoll Convent over in Kowloon. Several priests, including our host, Père Robert, came to the landing stage to see us off, and Frs. Walsh, Ford and Cairns (Fr. O'Shea had already left for his mission) stayed with us on the steamer until the "All ashore's agoing ashore!" drove them reluctantly down into a little puffing motor boat which followed us as long as it could. These farewells across the Pacific are trying—at least I find them so. This time there was a long trip ahead, but as I looked over towards Kowloon and thought of the little group of faithful sisters, I knew that some fervent prayers were being offered for our safe journey, as also for God's blessing on all the exiles, themselves included, whom I was leaving to His protection.

As the shores of China faded from view, the question came: "Is that country worthwhile for Christ and for American Catholic youth who would toil in its fields as His apostles?"

Of course it is worthwhile. *One* soul is worthwhile—and China has a quarter of all on this globe.

But the work of conversions requires laborers, supplies, and speed to keep up with the trend of events and to cooperate with the grace of God. I say speed, because China, rapidly awakening to self-consciousness, is

facing the danger of materialism, which will obscure the vision of Christ and take away all desire for eternal truths.

The Chinese, especially those who live away from the large centers, are as yet simple and their religion, imperfect as it is, controls in some measure their lives, but the country is in a state of transition, passing from old habits and ancient superstitions—to what? That will depend upon the kind of influence brought to bear upon it in our day and generation.

Politically, China is still at sixes and sevens, without a stable government and without funds to develop its great resources. Two parties claim the right to govern the Republic, while the provinces are left to the mercies of military governors, many of whom are quite unfit for the task. On my former visit Dr. Sun Yat Sen, the active leader of the so-called Southern Party, was in hiding, but his star is just now in the ascendant and, at this writing, he is moving North after successes in the Provinces of Kwangtung and Kwangsi. The Government at Peking, which Dr. Sun is attacking, has reached its borrowing limit, while Dr. Sun is pushing his military campaign by a system of taxes, which seem to yield the wherewithal, also, for many public improvements. Taxes are, of course, not popular, and the Provinces which Dr. Sun has taken are as yet badly policed, so that it is hard to say how strong a hold the "Southerners" have so far secured.

Our priests are, properly, guarded in their comments on things political and in talks with laymen appreciations were as varied as the number of those

who gave them. Some speak highly of Dr. Sun; others refer to him as a theorist and something of a radical. He is, however, certainly showing good results in Kwangtung, and the Military Governor of that Province enjoys an excellent reputation. Certainly Catholic priests have no reason to complain. They not only are subject to no interference, but in many places enjoy the special confidence of the Government. At Canton, for example, Fr. Fourquet has been requested by the Government to direct its several charitable institutions in that city.

The need of money will probably compel some sort of a settlement of the political difficulties in China; and, after all, the task of organizing a Republic on modern lines, in a country so old and so wedded to traditions as China, is a tremendous one. Only ten years have passed since the Republic was founded. Unfortunately, during that period too many ex-bandits and other unscrupulous men have become political leaders, while respectable men have kept aloof. The masses of the people are not yet instructed in regard to the franchise, and they are helpless victims to the greed of office-holders and to the depredations of other robbers who hold official position.

The Catholic Church must work as best she can under present conditions, preparing for the rapid development that must follow united government. With very limited resources, the Church has already accomplished much in China—but there is not a missionary in that country who does not realize that, if God's grace could be adequately backed by a fair proportion of per-

sonnel and means, vastly more could be accomplished.

The Church in China needs especially to develop along educational and medical lines.

If she is poorly represented in the lay world of China today, it is because education has been confined, with few exceptions, to the lowest grades. In the great cities, it is true, there are under Catholic direction what an American would call "high schools." These schools are conducted by brothers, but their students are either largely pagan or European and Eurasian. The actual missionizing influence of these schools is small.

At Shanghai the Jesuits have in the past few years established a university—the *Aurora*—with several post-graduate courses, and this gives to Catholics the credit of having at least one university in China. I am told, however, that the *Aurora* develops more slowly than it should, because of French complexion; but I have reason to believe that if English-speaking Jesuits could be found to balance the labors of their French confreres they would be welcomed by the ecclesiastical authorities at Shanghai. There seems

to be place, too, for another university at Peking, whose Bishop is anxious to see the Church properly represented in the activities of that great capital. And in the South, Canton is spoken of as a possible center for a third. Universities, however, are very serious undertakings, and it may be that stable government will provide opportunities for Catholic students to pursue the higher courses—i. e., in law, medicine, and science—with special encouragement for the safeguard of their Faith.

This much is certain, however: Catholic missionaries must even now provide more than the A. B. C. of education. In many districts there are no public schools of any kind, and in others only the Protestant school. Even where public and Protestant schools exist, there is always room for the Catholic school and the Government welcomes it. This school would enable the children to reach what we should call the high school grades, and the comparatively few who would go higher could be provided for in special centers. Vocations to the priesthood, now lacking, would result from such schools, which would also supply catechists and a stronger laity. The life of our missions depends on such schools, and if until now they have

been lacking the reason is the old one—no sinews of war.

The Church in China needs, also, a wider development of the press; more books and periodicals to strengthen the Catholic body and to instruct inquiring pagans; also, more frequent insertions in the secular dailies of items bearing on Catholic activities in China or elsewhere. Zealous and enterprising priests have already found the value of this form of mission enterprise.

Then there is the matter of hospitals and dispensaries. The Church in China can already point to large and well-equipped hospitals in several large cities, and it does not need elaborate equipments in the smaller ones; but every mission should have its dispensary—and a good one—with one or more trained nurses in attendance, while some missions should have small hospitals with a resident physician. Every Catholic hospital is a threshold of conversions and a vestibule to Heaven. It is, or can be made, to the suffering poor of China a beautiful revelation of the spirit of Christ.

Of course, educational establishments and hospitals spell expense, but in many cases the initial cost only will be the great item, because schools and hospitals can gradually be made self-supporting, at least to a considerable extent. Even today, in the Maryknoll School started at Yeungkong, a small charge is made and is met by a fair proportion of the pupils. Fr. Ford has now opened another school in an outlying mission and finds that the students can pay even a higher fee. In neither of these schools does the tuition—a few cents a week—go far, and the parents, quite poor as a rule, cannot provide the school buildings; but a principle is being applied, and the same principle can be carried into hospitals, where paying patients will make it possible to treat the poor free of charge.

The Catholic Foreign Mission Society of America aims to teach the Chinese to help themselves. It looks forward to a native clergy, to a self-supporting Catholic body, to a day when the appointment of a Chinese



A CANOSSIAN SISTER AT THE DISPENSARY IN HANKOW.
These sisters, all Italians, have houses also in Hongkong.



VIEWS IN AND AROUND SINGAPORE AND PENANG, STRAITS SETTLEMENTS.

bishop will mean the assignment of future Maryknollers to some other field, in China or elsewhere. It may be years—possibly generations—before such conditions will be realized, but we will work always towards this end, which the Church wisely considers not only desirable, but necessary.

The B. and I. steamer, *Tanda*, that took us out of Hongkong hung at the clearance point over four hours, during which time some two thousand Chinese coolies were submitted to a serious medical inspection.

Up to this time the large steamers on which we have traveled, carried Chinese crews and were provided with Chinese "boys" as waiters and stateroom stewards, but now we were in the hands of Indians, while the Chinese, huddled on the deck below, luxuriated (?) as passengers. How those two thousand coolies managed to sleep, eat, and keep good-natured, was a daily mystery to us, but we have come to the conclusion that a Chinaman enjoys being in a crowd.

There were not many white passengers on the *Tanda*; the stateroom was comfortable, and the sea calm, so that five-days' trip to Singapore was quite restful. The dining-room stewards were mostly from Goa, where the body of St. Francis Xavier lies, and we were pleased as well as edified to find many of them, including the head-

waiter, at Mass every morning. Then there was a Tamil woman, who attracted our attention the first day by her unusual dress and especially by the display of jewels in her ears, her nose, and her feet. My companion, *Fr. Kay*, began to hum softly something about "rings on her fingers and bells on her toes." We were both somewhat surprised when she appeared at Mass, squatted on her heels. Later she showed us her prayer-book, printed in Tamil, and her holy pictures, while we wondered how she had attached those jewels (bits of glass) to her nostrils and whether or not they were much in the way when she had a cold in the head. In the crew and also as special servants to the ship's officers were several Mahometans. These were Malays and spoke very little English.

Thursday afternoon we dropped anchor in the harbor of Singapore, but the transfer of about a thousand coolies to another boat upset our plans and we could not reach the Paris Procure for our evening meal. The transfer of coolies was accompanied by very rough treatment on the part of the officials, who drove the men, women, and children over the gangplank as if they were cattle, and occasionally struck them hard blows.

In the meantime, *Fr. Ouillon* waited in vain for our steamer to dock, and then rightly concluded that it would remain anchored all night, but through

the kindness of the company's agent we were put ashore in a launch. (What if we had been coolies?)

We have been spoiled on this long trip, because we have been met invariably by friends at docks or railway stations, and here we were at night in Singapore and at the mercy of Malay coolies, rickshaw men, and automobiles. An English-speaking Indian policeman set us on the right track, however, and before long we were "at home" at River Valley Road, in the very attractive Procure of the Paris Foreign Mission, a building well retired, with airy rooms and a great garden full of tropical plants and flowers.

The present Procurator at Singapore is *Fr. Ouillon*, who was an assistant at the Hongkong Procure when I stayed there four years ago. *Fr. Ouillon* had been called unexpectedly to Singapore to succeed *Fr. Beaublat*, who had died suddenly not long after his appointment. We were fortunate on this occasion to find *Fr. Couvreur*, the retired Procurator, who had come back from France to instruct *Fr. Ouillon* in regard to his new duties. *Fr. Couvreur* is well-known in Singapore, and much esteemed by all classes. A long period of his life has been spent in the East and his running comment on all kinds of subjects was full of interest.

There was something about the old house in Singapore that made us feel like unpacking our grips and staying for a while. I have wondered since if

it was the blessed atmosphere created by the memory of so many valiant young French priests, some of them martyrs, who had stayed over at this port.

We had first to call at the police station and have our passports visé; then, by way of contrast, on Monseigneur Barillon, the venerable Bishop of Malacca, who resides at Singapore, and on Fr. Mariette, the Vicar-General, whom we had met in Manila and who has charge of the Chinese mission in Singapore.

"Chinese in Singapore?" Yes, and all over the Straits Settlements, counting, if I recall aright, one-third of the population and including many of the wealthiest. Fr. Mariette and his assistant minister to those Chinese who speak the Fokien dialect, but there is another church in the city founded for Cantonese and Hakka-speaking Chinese.

There is also a Tamil mission; while the large cathedral at the corner of Queen St. and Brass Basah Road serves the English-speaking Europeans and Eurasians. Near the cathedral is a fine college conducted by the Christian Brothers, and not far away is another impressive building, the Convent of the Holy Infant Jesus.

We enjoyed a few quiet hours at the Procure after our morning visits, and towards four o'clock were driven in an automobile around the city. Our guides were two young men, one the brother, the other the cousin, of a Maryknoll student who presented him-



A CHINESE TEMPLE AT KUALA LUMPUR.

self at our door six years ago and whose family we had planned to see at Malacca. In their eagerness to display the full beauty of Singapore suburbs, our young friends caused us to miss a visit from His Lordship that afternoon, and the loss was ours; but they, at least, were satisfied that we had seen the reservoir, driven through the jungle, remarked our first sight of rubber trees and travelers' palms, and gone over the Gap Drive. How far the fame of the Gap extends I do not know, but if you go to Singapore and can take this drive, do so.

Early the next morning we took the train for Malacca, and at the station found a group of our student's rela-

tives, gathered to say, "hail and farewell." The run was about nine hours and not at all uncomfortable. There were not many natives traveling, and only one group of tourists, a family from the Argentine Republic whom we had already met on the *Tanda*. The country was green, the air was not too hot, and every station stop was a moving-picture made up of men in skirts, children without shirts, Malays, Siamese, and *Otherese*, with John Chinaman and his bamboo pole trotting through the crowds as if he were back in the land of his ancestors.

Malacca is a branch line and on arrival at the junction we found the mother and brother of our student anxiously waiting to catch a glimpse of one who could give first-hand news about their beloved exile. There was much to say on both sides and the hour's run to Malacca was short.

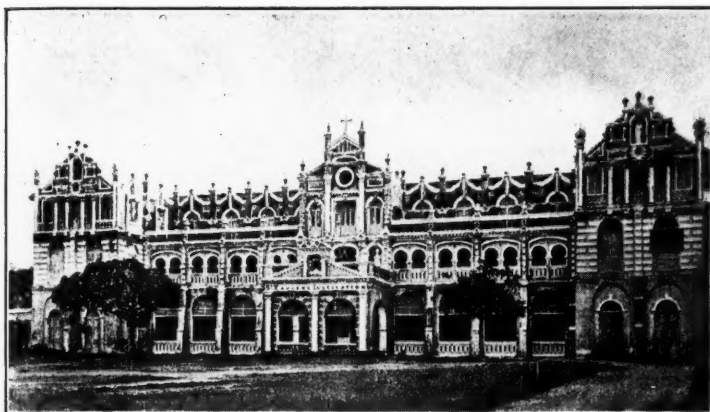
It was Christmas Eve, but, for one not brought up in the tropics, hard to realize. Yet there was something in the air, which constant references to the Feast accentuated. We felt it as we got into the tooting "Henry" and passed through groups of Malays, Hindustanese, Singalese, Tamils and our old friends the Chinese, up to the Church of St. Francis Xavier.

We swung royally into the narrow gateway, almost banging a rickshaw in the act, and landed at the front porch of the missionary's house. The Malacca mission—we are more in-



INTERIOR OF CHINESE TEMPLE.

The Field Afar for 6 years, \$5.00.



COLLEGE OF ST. FRANCIS XAVIER, PENANG.

clined to call it a parish—is in charge of a priest of the Paris Society, Fr. J. Francois, who, when we arrived, was in the church hearing confessions—an occupation which took some ten or twelve hours that day and night. Fr. Francois stole a few moments from the box to welcome us and showed us to our rooms. It was warm and we almost envied the white cassock of our host—a comparatively young man, one of the French priests who passed through the ordeal of war and lives to tell the tale, if not to glory in his accomplishment. The great generals of the French army have honored places on the walls of Fr. Francois' dining room—but the saints occupy the heights, of course.

While waiting for dinner we sauntered out through the courtyard into the church. The yard was filling up with the faithful who had come in from the country for the feast. A few automobiles were already parked in a dark corner and an ox-cart was looking for space. Chinese and Tamils gave us Christian salutations, and when we entered the large church we found many of each class. Dark-skinned mothers were there, with babies balanced on their hips, and men with skirts and braided hair. These were mostly Tamils. The Chinese women were dressed brilliantly and looked like princesses in their elaborate head-dresses, while most of the Chinese men appeared in white duck suits. One

has to see the Chinese in such surroundings as the Malay States provide, to realize the possibilities of that great race.

It was quite dark as we returned to the rectory and we nearly stumbled over the prostrate form of a Tamil woman who, tired after her journey from the country, was taking a *snooze* so as to be fresh for the Midnight Mass. We wondered why she had chosen a place on the veranda so near the entrance of the house, but as we looked a little more closely we could see that all the floor space was occupied by other drowsing Christians.

Fr. Kay and I were assigned to the Masses of the day, but as we were

anxious to assist at midnight we crept in, each under his mosquito net, to drowse in sympathy with the crowd on the veranda below.

Fire-crackers woke us, but they let up enough to give us the pleasure of hearing the beautiful Invitatory of the Nativity Office. The church was filling rapidly as we went out and we made our way to the entrance. It was warm but the people appeared cool, in white or one or other of the ice-cream tints, pinks and lemons prevailing. The electric light was behaving badly and dropped out of sight just before midnight, but it came back as the clock struck twelve and as it did I could see birds in happy flight across the nave. The chaplain-pastor officiated, but not until he had started the birds and thrilled some French hearts in his congregation with the strains of *Noel*, majestically rendered. We assisted in giving Holy Communion to the hundreds who received.

The veranda was filling again as we passed into the rectory, and the next day at any moment we could walk out into the front yard or the back yard and watch the moving pictures. We are quite convinced, by the way, that Tamil babies cost their parents very little for clothes. A string and a medal suffice.

While at Malacca we saw something of the home life of its people and visited the two principal Catholic edu-



CATHOLIC ORPHANAGE AT MALACCA.



STRAITS SETTLEMENTS SCENES IN TOWN AND COUNTRY.

cational establishments—St. Francis' School, conducted by the Christian Brothers, and the Convent of the Holy Child Jesus. We found friends at both schools, and at the convent several Irish nuns, among whom was the sister of a priest in the Brooklyn diocese. What particularly interested us, however, at Malacca was a ruined chapel with an inscription on its walls telling us that the body of St. Francis Xavier rested there on its way to Goa in India, where it is today.

Early in the morning after Christmas we took a train for Penang, and we might have missed that same train, because our chauffeur—the Padre's own—made a wild turn as we neared the station. We were shaken up a little—but you should have seen the mudguard!

After a five-hours' run, with a Christian Brother as a companion, we reached our halfway stop, Kuala Lumpur, where Fr. Renard, the genial vicar of St. John's Church, was expecting us. Every globe-trotter who goes to the Malay States sees Kuala Lumpur, an attractive city with interesting drives.

We had a short afternoon and could not go far, but we thoroughly enjoyed our stay. The patronal feast of the church was in preparation for the morrow and it was not easy to leave so

interesting an occasion with such a kindly host, but tides wait for no man and steamers for few. That afternoon the bandmaster came with a baby to be baptized and mine was the honor to officiate. Later we dropped into the home of the happy parents, where I learned that my new Christian was number seventeen.

Fr. Renard's church serves the European and Eurasians, but there are two other churches in Kuala Lumpur, one for the Tamils and the other for the Chinese. Here, too, are educational institutions conducted by the Christian Brothers and the Sisters of the Infant Jesus. Both buildings are large, quite new, and very attractive. These schools are self-supporting.

Our train was due to leave at 8:30 p. m. This hour gave us time for dinner at the Chinese mission. The place was a little dingy and rather warm, but the group of priests was a happy one and we were kept cool by a large punkah fanning the air above us. The punkah was manipulated by a small Chinese boy who sat outside in the hall dangling his legs while he gently pulled the rope that passed out of his vision through the wall. Four of little John's companions could watch the process within. They waited on us, serious, as if they realized the importance of a great occasion.

Again we came near missing the

train, which started as we mounted the car platform, and I still have a vision of Fr. Renard's ruddy countenance and white hair as he waved goodbye. I would call him venerable—if I were not his age. Certainly his quarter of a century in the tropics has added to his years.

We found on our train another of the "Paris" priests, on his way to say goodbye to his brother, a priest of Penang, who had broken down after his quarter of a century and had been ordered back to France for a rest. The next morning we all motored together to the Church of the Assumption for Mass. This very attractive church has a fine setting in a desirable section of the city. Next door to it is the College of St. Francis Xavier, under the Christian Brothers, who would warmly welcome some confreres from America; and not far away is the large convent school for girls, conducted by the Sisters of the Holy Infant Jesus.

There are churches, also, for Chinese and Tamil Catholics in Penang, and one in the suburb of Pulo Tikus, which is attended largely by Eurasians. This is the pastoral care of an old friend of Maryknoll, Fr. J. M. Tour. Fr. Tour has passed more than a quarter of a century in Asia, for many years as a missionary in India

and later at Pokfulum, Hongkong, from which point as a center he visited different missions to preach retreats to priests and sisters. Fr. Tour was in Hongkong when our late revered Fr. Price died, and it was he who sent to Maryknoll the details of our confrere's holy death. From the beginning Fr. Tour has been an ardent Maryknoller and it was gratifying indeed to feel that, although Fr. Price was far from his own during those last days, Fr. Tour was with him to the end. A special objective, therefore, at Penang was Fr. Tour, who took us to his rectory, turned over his two bedrooms, and slept in a hall himself.

With him as a guide we made the tour of the island, visited the General Seminary, Brothers' College, and Novitiate, and made our preparations for the next steamer trip. The new coadjutor bishop, Monseigneur Perichon, was in the city and we met His Lordship on several occasions which brought the priests of the district together in happy reunion. Among these priests was a tall, young Chinese, who seemed to fit admirably into his surroundings. How delightfully the common Faith can break down racial barriers!

The institution that most interested me in Penang was the General Seminary, where natives of China, Indo-China, Siam, and Burma are trained for the priesthood. A good hundred of these young men are at Penang,

Jesus Christ has shown us the value of man's soul, for which He shed His Precious Blood in such awful agony, and when He tells us to love our fellow-men He wishes us to love their souls and to show our love practically by helping them to get to Heaven. We cannot shrug our shoulders and say: "I have enough to do to save my own soul. Let them save themselves!" Such is not the Christian's response to the cry of Our Lord on the Cross when His Heart was thirsting for all the souls of the world. A true Christian must be an apostle.

—Fr. Corbett, S. J.

under nine French priests. The language of the house is Latin and it is used commonly, not only in the instructions but at recreation. It was good to look at their young faces and to realize that they were the fruit of martyrs' blood, so generously shed for Christ a short generation ago, and it was inspiring to kneel with the students in their chapel, late one afternoon, and hear their voices blending in unison as they chanted the Benediction hymns. We saw them again at the Seminary villa, a few miles away, where they spend their vacations and where they go for weekly outings.

Those were pleasant days at Penang, and full of interest.

Saying "Thank You."

FOR the enclosed \$5.00 kindly offer Masses in honor of the Sacred Heart, for the Souls in Purgatory. The gift is made in thanksgiving for a favor which I have received.

May I, through THE FIELD AFAR, express my thanks to the Sacred Heart for a wonderful improvement in health? During my illness I wore a relic of St. Margaret Mary and asked her to make intercession for me.

Enclosed find \$5.00 which we promised as a gift to Maryknoll if our baby, who was seriously ill, and whose case was thought by doctors to be hopeless, should recover. God granted us the favor and we are deeply grateful.

We should like a Chinese child to be called *Anna May*, after our little girl.

Not long ago one of the Maryknoll priests was in our church, soliciting subscriptions for THE FIELD AFAR as a means of supporting and educating missionaries. I had a nickel, a dime, and a two dollar bill in my purse and I wondered what I should give in response to his appeal. I deliberated. Not that I was unwilling to give the two dollars, but I had worked only four months during the previous year. As I left the church, however, I slipped the bill into the envelope though I saw no chance of future employment.

The next morning I was asked to help in an office. To be sure, I worked a week only, but I received thirty-five dollars—much more than double-fold.

"A Book That Delights—That Instructs—That Grips—"

"that makes you feel China and Japan and the Church's chances and advances there."

The author of this book has returned from his second journey to the Catholic missions of the Far East.

You will wish to read and understand his observations of conditions there.

But you will need a knowledge of previous conditions to appreciate rightly those of the present. This you may acquire from the author's account of his first visit, made four years ago and reported in book form under the title of *Observations in the Orient*.

"Accurate"—"informing"—"delightful"—"entertaining"—"bubbling over with humor" are some of the terms used by reviewers of this Maryknoll book.

Its three hundred and twenty pages of text are amply illustrated by eighty pages of photographs. It is attractively bound in red cloth, stamped with a special design in gold and black. Price, postpaid, \$2.50.

Address: The Field Afar Office, Maryknoll, N. Y.

Maryknoll Mission in China. Report of 1921.

Territory and Population.

The Maryknoll territory comprises a section of Western Kwangtung, running from the West River on the north to the South China Sea on the south. Its eastern border adjoins the Vicariate of Canton belonging to the *Missions Etrangères* of Paris, and on the west the boundary line made by the Vicariate of Hainan and Western Kwangtung, also under the care of the *Missions Etrangères*.

To the Kwangtung mission there was added recently a large strip of Eastern Kwangsi. The cession of this territory gives Maryknoll adjoining, and approximately equal, areas in both Provinces.

Population.

Pagan	6 million
Catholic	2 thousand

Personnel.

American missionaries	16
Auxiliary brothers (American) ..	1
Sisters (American)	6
Chinese priests	0
Seminarians	4
Catechists (men)	50
Catechists (women)	30

Administration.

Christians	2010
Catechumens	2018
Baptisms—Adults	111
Baptisms—Children	723
Confirmations	0
Confessions—annual	2196
Confessions—of devotion	5232
Communions—annual	2093
Communions—of devotion	7008
Extreme Unction	7
Marriages	46

Establishments.

Districts staffed	8
Stations	70
Churches	7
Chapels	30
Infant Asylums & Orphanages ..	4
Schools—Boys (359 pupils)	20
Schools—Girls (124 pupils)	8
Schools—Industrial	1
Hospitals	0
Dispensaries	3
Leper Asylums	0

Events of Year.

(1) Cession of Kwangsi Mission:

Last year, Bishop Ducoeur, Vicar of Kwangsi (*Missions Etrangères*) offered Maryknoll a portion of his vicariate. This was accepted, and in November, 1920, a large section of Kwangsi Prov-

ince was turned over to us for evangelization. This new mission has for a center the open port of Wuchow and lies contiguous to our Kwangtung missions. In the new territory there are two and one-half million pagans and five hundred Christians. We have been able to staff two missions in Kwangsi during the past year, Wuchow and Pingnam, both on the West River.

(2) Visit of Maryknoll Superior:

Our Founder and Superior, Very Rev. James A. Walsh, visited the missions during the course of the year. He arrived in China in November and spent six weeks in studying conditions and conferring on plans for mission development. This reunion meant much to all.

(3) Coming of the Maryknoll Sisters:

This year, 1921, marked the coming of the first band of Maryknoll Sisters. They arrived, six in number, in November. After some study of the language, they will take up mission work in the interior.

(4) Arrival of New Missioners:

This year our number was augmented by the arrival of five priests and one auxiliary brother from the Maryknoll Seminary. This increases the personnel actually on the field to sixteen priests and one brother.

(5) St. Louis School, Hongkong:

Last June Bishop Pozzoni, Vicar Apostolic of Hongkong, invited Maryknoll to take charge of St. Louis School, West Point, Hongkong. This institution is the combined orphanage and industrial school for the Hongkong Vicariate, and has been maintained by the Foreign Missions of Milan for some years past. Maryknoll has accepted this proposal, and at the beginning of the year will staff and operate the School. It is proposed also that in addition to the Industrial School, Maryknoll conduct here a Boys' High School and a University Hostel.

(6) Catechist School:

The lack of trained native workers hampered the missions to such an extent that it was decided to open and operate a Catechist or Normal School to fill the need. This was located at Kochow with Fr. Meyer in charge. It is felt by all to be a big step forward for the mission, assuring us, as it will, of trained teachers and catechists.

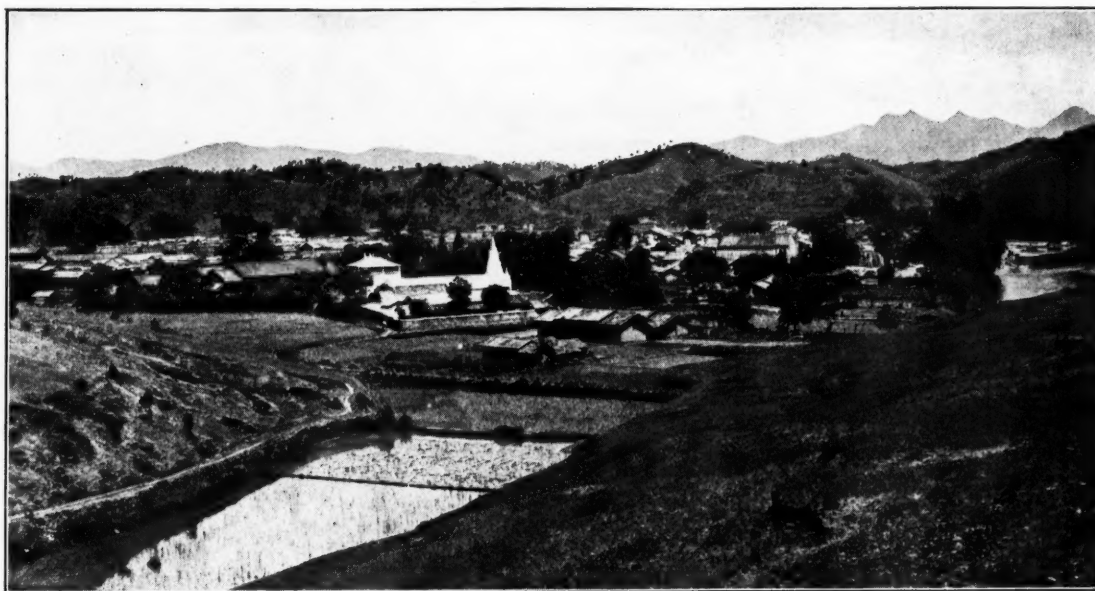


Districts	Details by Districts.								Baptisms		Total
	Christians	Catechumens	Confessions	Communions	Adults	Infants					
Yeungkong	618	405	1500	2464	17	549					
Fr. Ford											
Fr. Vogel											
Fr. Taggart											
Kochow	807	395	997	972	24	42					
Fr. Meyer											
Fr. Paschang											
Tungchan	432	302	2385	3200	35	28					
Fr. Dietz											
Fr. Meehan											
Loting	43	408	258	280	35	101					
Fr. McShane											
Fr. Sweeney											
Tungon	100	97	42	42		3					
Attended from Wuchow											
Wuchow	10	107	50	50							
Fr. O'Shea											
Fr. Donovan											
Pingnam		96	(Mission opened this year.)								
Fr. Wiseman											
Fr. Murray											
Chiklung		208	(Mission opened this year.)								
Fr. Hodgins											
Totals	2010	2018	5232	7008	111	723		834			

More Maryknoll mission stations mean more catechists, and parishes or Sunday schools or school or parish sodalities can "do a fine turn" by backing our men in the field.

May we suggest the adoption of a catechist? A good catechist means the addition of at least one hundred adults to the fold of Christ every year.

Keep the Catechist Funds moving! Your Holy Name Society can fit nicely into mission work. Hire a catechist and get in touch with the Maryknoller who will use him.



MARYKNOLL COMPOUND AT TUNGCHAN, PROVINCE OF KWANGTUNG, CHINA.
Fr. Fredrick Dietz in charge.

Student Dwellers o



AS MANY DIOCESES AS ASPIRANTS.

I

*You may sing of a life on the ocean wave,
Or the blossoming trees in May,
But of students and life at Maryknoll
We shall sing you a song today.*



II

*From the rise of the sun there is prayer and
work,
Jointed with study, till close of day,
While the moments between find a place for fun.
"Jack grows dull" says the proverb, "sans
play."*



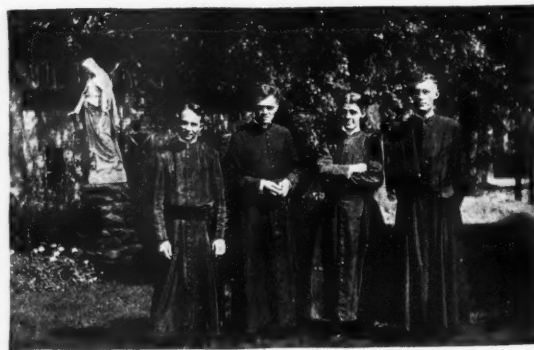
A CLASS IN SMILES.



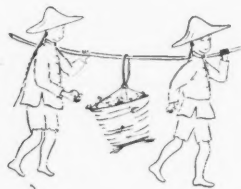
QUIET HOURS IN AN IMPROVISED

III

*From the first stroke of eight until twelve o'clock,
All their "osophies" they pursue.
Gnosiology, Moral theology,
And sometimes Nostalgia, too.*



ORDAINED AND ABOUT TO BE ORDAINED.



THE AVAL FIELD

lles on the Knoll



IN AN IMPROVISED CHAPEL.

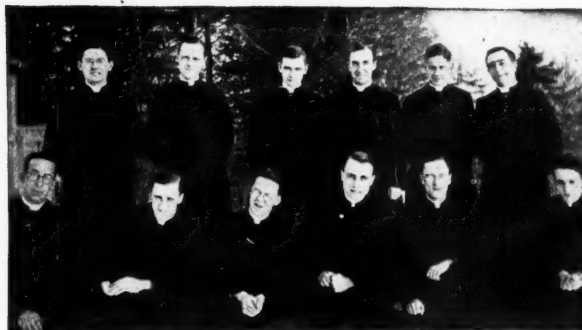


IV

There is nothing so strange 'bout our students,
you'll note,
They're a strong, healthy lot of young men
Who can run, jump and swim, knock a home run
or two,
And eat like a boy, nine or ten.



SERGEANT POCKETS AND HIS SQUAD.



LOOKING FORWARD TO 1923.

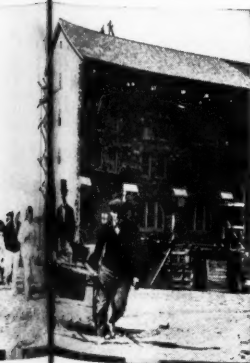
V

When the call comes for labor each squad turns
out,
(There is naught like hard work for brazen.)
They dig ditches, make beds, paint, cut hair,
trees, and heads,
And with rakes manicure the lawn.

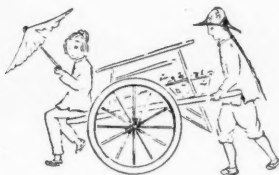


VI

From north to south, from coast to coast,
These young men come to our Knoll,
And heedless of state or race, all unite
For the saving of pagan souls.



THE ANNUAL FIELD DAY.



PHILOSOPHERS IN NAME AT LEAST.

Jottings from the Farm Report.

THE farm showed a total income of \$8,493.10. Considerable investments in improvements, from which returns will not be had for a year or two, brought the total farm expense up to \$5,720.28, leaving a net profit of \$2,766.82.

Student Manual Labor Squads.

Requirements for property maintenance and development fall under approximately 20 divisions. At the beginning of each term, heads are assigned for each division and on the first of every month a squad of student helpers is assigned to each head.

The Manual Labor Period.

The period is from 2:05 to 3:00 p. m. on week days, except Wednesday, when it is an hour and a half in the morning. A warning bell, ten minutes before, gives time for donning working clothes. The Procurator leads in a prayer to St. Joseph, model of workers, and at 2:05 all proceed to duty.

The student body of 60 from February to June, 1921, and of 90 from the following September to February, 1922, engaged in manual labor six days in the week. Besides being a powerful aid in developing physique and practicality, the achievements for the year are economically important. In some instances the students, through previous experience, are able to render highly specialized service, and the spirit of attack makes the work of even the inexperienced above the average in results.

Departments of Manual Labor.

1. Buildings—Maintenance and Improvements:

Seven squads are occupied with work which keeps their attention for the most part on buildings or building equipment. Water, light, and mechanics are supervised by an expert employee. One student squad has the maintenance of the water system. A second has care of the heavy maintenance work required by electric lighting and apparatus. The mechanic squad does such work as plumbing, smithing and machine repairing. Students on these squads have, in some cases, come to the Knoll with previous training for their work.

The busiest squad on the property is the carpentry department. Ten workers are kept hustling during their hour each day. Much valuable laundry and office equipment has been made and all necessary repair work is handled. A squad of almost equal importance is made up of the painters.

THE FOUNTAIN OF YOUTH AT LAST.

Subscriptions to THE FIELD AFAR about to expire can be renewed and made as good as ever by simply sending a dollar (or five) to Maryknoll.

Eight are almost constantly busy. Besides many small jobs about the property, the entire interior of St. Joseph's, and the exterior of the barn, the hen coops, and the group of seminary construction buildings, including the superintendent's house, have all been coated by the brush artists.

A seventh group—"The Flying Squadron"—is made up of dirt chasers—"minute men" who are constantly on the clean-up. Old and frequently repaired buildings are kept neat only with difficulty, but the measure of success attained is due to this steady scouring-soap war.

2. Grounds—Maintenance and Improvements.

Farm Operation.

In all but the months of heavy winter a squad is kept busy developing Maryknoll lawns. During the past year extensive grading work was done around SS. Peter-and-Paul's and in the sisters' section. A grove between St. Michaels and SS. Peter-and-Paul's was leveled, and lawns and hedges were kept in trim throughout the summer.

A student from Illinois, with agricultural school training supplemented by a period of instruction from a tree expert of the vicinity, has brought

about important development through the tree squad. All pruning, spraying, grafting, transplanting and surgery of our fruit and shade trees has been handled by this squad and the planting of 400 new fruit trees is now under way.

A group of axe-swingers constitute a clean-up squad for our woods. They are at one and the same time clearing future pasture land for cattle and piling up cords of kindling.

The operation of our greenhouse and flower gardens is entirely in the hands of the students, while an important part of the truck garden work was handled by them also. (We need a real greenhouse, if you are so inclined.)

A carefully organized crew is known as the Special Construction Squad. It has made progress in laying out the Maryknoll Cemetery.

Finally, in this division comes the farm work. Every day a detail of helpers do chores of some kind, but in the busy seasons of spring and fall the work accomplished was especially valuable. The entire potato crop and a large part of the other heavy crops were harvested by students; and in filling the silos students aided the brothers very substantially.

3. Special Work:

Photography:—A photographic dark room turns out illustrations for the Maryknoll magazines, besides doing photographic work for our missionaries. The room this year was run entirely by the students.

Economics:—One group is specially detailed for salvage work. All cast-outs, whether metal, cloth or paper, go to these men who carefully sort the junk and obtain the best market possible.

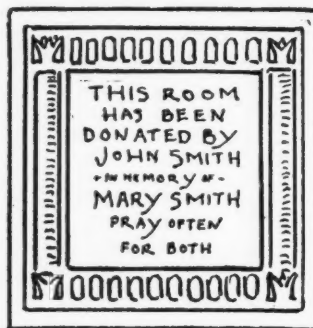
Office Stock Assistants:—Particularly during the winter months and in inclement weather, valuable aid is given the Maryknoll office by care of the office stock and by assistance in propaganda work.

Library:—A number of minds given to painstaking work are organizing what will one day be an important seminary library.

The Haircutters:—Last but not least are the tonsorial artists. They number half a dozen, but only one a day says, "you're next." He stands by the lone barber's chair in manual labor hour and clears away the underbrush of three or four heads that have bid for the operation.

Summary.

Experience has proven that the manual labor as exemplified at Maryknoll is an important factor in the training of the students and also a great economy in the financial part of the establishment.



Fifty student rooms in the new Maryknoll Seminary have been secured as memorials. The offering for each was five hundred dollars.

An estimate is now being prepared so that we may find donors for the Classrooms, the Refectory, the Kitchen, the Conference Hall, the Science Hall, the Library; also for the rooms of the Superior, and members of the Faculty.



SPRING AT OUR VENARD COLLEGE



"LISTEN, Bossie, spring is here," whispers the Preparatory College student to the "baby of the bovine belles" at the Pennsylvania school. "It's awfully hard to study with the open air calling you, and we're glad when the bell rings for manual labor so that we can be out in the sweet-scented breezes." Bossie has been sniffing the clover perfume, too, and she agrees that spring is the time to spend in the green meadows.

Something besides the meadows, however, get a new coat in the springtime. The paint squad deserts its winter touching up of wood-work and tinting of interiors for the bigger prospects that the bright May sunshine brings to light. Hen-coops, sheds, and barns look shabby after last summer's blistering heat and the fierce assaults of the north wind's snow and hail. Now is the chance for healthy stroke

of the brush and the carefree abandonment in the process of application as yard on yard of uninterrupted clapboards yearn for their Sunday-go-to-meetin' dress.

Every boy, the typical "prep" college knoller not excepted, has glued his eyes to a story of a steel-gray or coal-black mustang that shared the honors with his master in the heroic deeds of the plains. Knollers' thoughts drift beyond the plains to the pathways between the rice paddies in South China, where saddle animals are a means of travel. Pony riding is not on the curriculum at The Venard, but it helps the imagination to drift to these paddy pathways to mount pretty little "Blackie." As to the horse himself, spring means soft roads and green clover and what four-foot does not feel happy at these things?

While it takes more than one robin

to make springtime, the first swim is certain proof of the arrival of the delightful season, and the students aren't a bit backward in manifesting this proof. Pretty nice to have "the ol' swimmin' hole" right in your front yard, isn't it? At Maryknoll-in-Os-sining it requires a four-mile jaunt to be able to take to the water.

In the olden days when spring arrived the sower went forth with his bag of seed and strong right arm, but in this day of mechanical appliances the seed is sown more scientifically. As the business of sowing seed and reaping grain has advanced, so has the occupation of sowing the Gospel and reaping souls. Maryknoll is one of the latest appliances for this operation.

The Preparatory College at Clark's Summit, Pa., will receive students who are ready for the High School.

More Idols to Combat.

THE new Maryknoll Mission in Kwangsi, South China, recently ceded to the American Foreign Mission Society, with the approbation of Rome, adjoins the first mission field in Kwangtung. The combined pagan population in these sections is 250,000,000—while the territory comprises roughly 25,000 square miles.

The following items of interest regarding the new Kwangsi mission were sent by Fr. James E. Walsh, Superior of the Maryknoll Missions in China:

SOME FACTS ABOUT KWANGSI

It is proverbially one of the most difficult fields in China proper.

It is a mountainous province of South China, with an area and population about twice that of Ohio.

It has three races of people and four chief languages.

In the entire province there are only about 6,000 Catholics, ministered to by about twenty priests.

From 1575 to the time of the great persecution in 1724, Jesuits, Augustinians, and Franciscans labored there conjointly.

1636-8—Fr. Francis de Escalona, Spanish Franciscan, established himself in Wuchow and published four brief works:



1. Doctrine and Proofs of the Unity and Trinity of God.
2. The Mysteries of Religion.
3. The Falsity of Idols and the Various Sects of China.
4. Decrees of Chinese Emperors in Favor of Christianity.

By spreading these broadcast, and by preaching, Fr. Escalona gained some success, but later his life was threatened and he was obliged to flee.

1651—Fr. Andrew Koffler, a Jesuit, was massacred.

1711—Augustinian Fathers built an Oratory near the East Gate. The persecution of 1724 obliged them to abandon their work.



1848—The whole of Kwangsi was entrusted to the Paris Foreign Mission Society.

1851—The province gave birth to the Taiping Rebellion.

1856—Fr. August Chapdelaine and two native Christians suffered torture and martyrdom in Silin, in the northwest corner of the province.

1869—Fr. Pierre Foucard of the Paris Foreign Missions attempted to settle in Wuchow, but the mandarins refused to receive him and the notables placarded the city with calumnies and insults. It became impossible for him to remain.



1874—Fr. Foucard made another unsuccessful attempt. This time several thousand "literati" were congregated at Wuchow for examinations. The "literati" had always been notorious for their conceit and opposition to Christianity. In this instance they had the town placarded with the following declaration:

"For two thousand years our Chinese Empire has revered and followed the doctrines of Chau-kung and Confucius. Why then permit a perverse doctrine to gain entrance and cause trouble and confusion? We learn that a barbarian of the Religion of Celestial Chastisements wishes to come to our city to preach his doctrine here. This is an outrage!

"This is why we have entered into the following agreement: if any resident presume to rent

FIELD AFAR STORIES Volume One

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165 Pages, 15 Illustrations

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THE FIELD AFAR OFFICE, MARYKNOLI



his house to the barbarian, all of us will certainly unite to demolish it and will punish this man.

"Gathered as we are for our examinations, our determination is as firm as a citadel and we will not permit the doctrine of the barbarians to parade its monstrosities among us.

"If, after the examinations, when we have dispersed, any inhabitant of the city of Wuchow shall venture in secret to rent his house to the barbarian, we shall certainly destroy this house and punish the owner at the next examinations.

"All workmen and artisans are forbidden to engage in the services of the barbarian, under penalty of being summarily expelled by the inhabitants of the city, who could no longer find employment for such people.

FIELD AFAR STORIES A Second Volume

This is a new edition of what was known as Field Afar Tales, and we call it to the special attention of priests and sisters who desire to spread mission books.

170 pages, 16 Illustrations

Price, 85 cents, Postpaid

THE FIELD AFAR OFFICE, MARYKNOLL

"Should anyone presume to contravene these orders, he shall be made to feel the resentment of the entire populace. One and all, we have but one determination and we have made it known. It will most assuredly have its execution. Let each one submit to it. This statement is clear."

Fr. Foucard's efforts were hereby rendered fruitless. The general animosity compelled him once more to quit the town.

1881—Fr. Eugene Creuse disappeared and was never again heard from.

1892—The province was consecrated to The Sacred Heart, to obtain the special protection of Christ, who



had declared to Blessed Margaret Mary: "This Heart shall reign in spite of its enemies, in spite of Satan and of those whom he inspires to oppose It."

1897—In virtue of an Anglo-Chinese agreement, Wuchow was declared an "open port."

1897 and 1898—Two missionaries, Fr. Frederic Mazel and Fr. Matthew Bertholet, were massacred.

1898—Fr. Paulin Renault succeeded in buying property near the Little South Gate (where the Maryknollers now live) and setting up a permanent residence there.

1899—Bishop Chouzy of Kwangsi died at Wuchow and was interred there. Owing to official opposition, despite foreign treaties and orders from Peking, missionaries found it very difficult, before the beginning of the present century, to buy property, settle in the cities, and go about their work unhindered. They had to travel generally at night. Christian Chinese were often plundered and ill-treated and prospective converts deterred by grave threats from embracing the Faith. Mission stations were frequently pillaged and the priests subjected to ignominious treatment.

1900—Fr. Chapdelaine and his companions were declared "Blessed" at Rome.

1920—The eastern part of Kwangsi, with the city of Wuchow as its center, was offered to Maryknoll in 1920, by Bishop Duceur. At the invitation of the Bishop, Maryknoll took over the district, and Fr. James E. Walsh assumed charge of Wuchow.

1921—June. First fruits. More than a dozen people desired to become Christians, as a result of protection from pillage accorded to many refugees by the missionaries, while Wuchow was under siege.





Six Maryknoll Sisters are hard at work in Hongkong, preparing for their labors in the interior mission-field of China. The Superior, Sr. Mary Paul McKenna, writes:

MY desk is near the window and I haven't yet grown accustomed to the sights that pass by. Just a minute ago there were three Chinese *amahs*—an Indian word for servant—stepping along in their blue flannel jackets and trousers—it is a chilly day and that is why they have on their heavy jackets. They wore no hats on their shining black heads and there was not a hair out of the straight way, which leads to a tight net-covered knot screwed low on the back of the neck. Their feet were not small like the stumps of an *amah* who comes to our house once in a while. She can hardly hobble along in her tiny satin slippers, and I have never yet seen her without her little umbrella-cane. But then she doesn't do much walking. She sews all day, being a much higher *caste* than the "wash amah" or the "coolie amah" who does the scrubbing around the house.

Then the little flower-boy passed. He's about twelve, I should say, although it is hard to judge ages in China, and he "quick-stepped" by, balancing two baskets on a bamboo pole over his shoulder. He is the boy from Sam Kee's garden just down the street and he was going to change the plants in some near-by house. Every one here has plants on the piazza and the boy comes twice a day—once early in the morning and once late in the afternoon to water them. About every two weeks he swings into your

gate with the pole over his shoulder and two new plants in his basket for you. He has left here pots of nasturtiums and marigolds and chrysanthemum buds which had been trained to look through a bamboo lattice. The little chap doesn't have to go to school—perhaps he never has gone—and he says not a word—not even whistles—as he lifts his heavy sprinkling can to water the tall palms. But his face lights up and he smiles if he happens to catch your glance from the window.

An Oriental automobile—a rickshaw—passed. It was a public one—you can tell this by the number on the rear, just like the license number on a motor car—and the coolie in his blue gingham "smock" and trousers and his straw sandals was trotting his fare swiftly. His passenger was a strange one, a Hindu army officer from the barracks just above us, and the white cloth he had wound round his head, turban-fashion, had two streamers which fell below his shoulders when they were not waving frantically in the strong breeze from the sea. But he sat straight and looked serious as he was pulled smoothly along.

And then passed a truly Chinese procession, young women with their big "Merry Widow" sun hats over their tightly screwed knots of hair, carrying baskets heavy with sand. A school is being built near us and these "workmen" are constantly go-

ing back and forth with the bamboo poles on their shoulders and heavy baskets swinging on each end. With their heads bent under the heavy load, they go on a peculiar rapid trot which keeps them in step with the rhythmic balance of the baskets. All day long these poor creatures work. They know nothing of an "eight hour day," and, saddest of all, they know nothing of the Christ who sanctified labor.

WANTED.

For Maryknoll-in-China.

Chapels.
Schools.
Convents.
Rectories.
Books—theologies, histories, spiritual, reference, fiction, German, English, Latin, French.
Mass Kits (ex-war-chaplains' kits).
Altar cloths, albs and surplices, (untrimmed) sacred utensils.
Vestments.
Typewriters—new, portable and office machines.
Victrolas and records.
Medical supplies.

For Procures in N. Y. & S. F.

Office equipment.
Files and typewriters.
Reference books, etc., etc.

For Maryknoll-in-Los Angeles.

Large wall pictures of the Madonna, historical subjects, and interesting land and water views. (Many readers may have such good pictures stored away.)

CHAPLAINS, ATTENTION. Have you by any chance a spare Mass Kit which can serve a Maryknoller bound overseas this coming fall?

Crusaders Old and Young.

ARE the Catholic students of America interested in the foreign missions? *Read!*

Enclosed is \$20.00 to be applied to the *Blessed Louise de Marillac Burse*.—*The Blessed Clet Unit, Emmitsburg, Md.*

Enclosed find \$10.00, our gift to Maryknoll. We wish you every blessing.—*Our Blessed Mother's Unit, Laurelton Hall, Conn.*

Enclosed please find \$20.00 with which to purchase the three prieditus for Maryknoll-in-China, as listed in THE FIELD AFAR.—*St. Peter Claver Unit, St. Louis, Mo.*

The senior and sophomore classes of our High School are sending respectively \$10.00 and \$15.00, with a list of prayers said for Maryknoll during the Novena of Grace.—*St. Mary's Mission Unit, Portsmouth, Ohio.*

Please accept the enclosed offering of \$10.00 as an expression of our willingness to heed the call of Maryknoll and the missions. Be assured of our constant prayers.—*Kansas City Loretto Unit, Kansas City, Mo.*

At the request of the First Rhetoric Class of this school. I am sending you \$10.00 to be used any way you please. We hope that your work of saving souls may be successfully carried out.—*Notre Dame Unit, Washington, D. C.*

The Catholic Mission Unit of Holy Name College, Oakland, California, held a Carnival, the proceeds of which went to the missions. This affair must have been a brilliant success, judging by the gift that was sent to Maryknoll—\$200. With this came an assurance of prayers for our work.

Through the *Catholic Students' Mission Crusade*, Maryknoll has been given a generous glimpse of what these splendid representatives of young America are doing. The enthusiasm is keen and like a mighty wave sweeps all before it to reach its goal—the salvation of souls.

The records at Maryknoll show that during the past six months over three hundred and fifty Units

have been enrolled on THE FIELD AFAR List and that the gifts received from these Units totaled \$4,752.87.

For several months past, things Maryknoll have been presented to Catholic school children in New England by a lay representative of the Maryknoll Sisters.

This representative, through the courtesy of Bishop Nilan and Bishop Hickey, of Hartford and Providence respectively, and by the kindness of pastors in each diocese, has addressed more than 20,000 pupils, giving in all 333 mission talks.

In a letter recently received, she writes:

The clergy were most friendly and helpful. Most of the schools were acquainted at least with the name of Maryknoll; a few had never heard of it, but the attitude was very gratifying everywhere.

All through the diocese of Providence there was constant mention of Fr. Price. He did a great deal among the Sisters of Mercy, and they are staunch friends in all quarters.

The sisters as a rule welcomed me warmly and said they would be very glad to do all in their power.

The response of the children was most encouraging. No matter what their age, they were interested in whatever was told them about mission life and needs, and always they were anxious to help. As you know, we have omitted any money appeal and have stressed only the cooperation of prayer. In one classroom where the children had been asked to say one Hail Mary daily for the missions, a sturdy little lad arose and demanded almost breathlessly: "Can you say more'n one if you want to?"

Many of the sisters have told me that where the mission spirit has been systematically developed the reaction on the children themselves has been noticeable along the lines of better application to their studies, more respect for rules, a growing unselfishness—in a word, a refining and improving of their whole character.

The Latest Maryknoll Book—

Field Afar Stories, Volume III

Q Our latest collection of "crispy little missionary stories, each with a sparkling jewel of a moral imbedded in it."

Q This new volume is bound in yellow cloth, stamped in blue ink, and corresponds to the two preceding volumes of the series. Already it is making as successful an appeal.

Q For those already interested in missions, for those you wish to interest in missions, for the growing boy or girl beginning to ask the great "What?" of the future, these *Stories* will prove a delightful and stimulating gift.

148 Pages.

17 Illustrations.

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THE FIELD AFAR OFFICE
MARYKNOLL-ON-HUDSON, NEW YORK

Maryknoll Medical Activities.



TO BRING MEDICAL SCIENCE TO THE AID OF FOREIGN MISSION WORK

If you are a doctor or a nurse we shall be glad to send you labels bearing the above shield in colors, with the words, "Maryknoll Medical Bureau Library, Donor—," so that the books or pamphlets which you donate will always bear your personal signature.

THE following communication is being mailed to physicians, nurses, and religious who are interested in medical mission work:

The Superior of the American Foreign Mission Society, the Very Reverend James A. Walsh, has lately returned from a visit to the missions of his Society in China. These missions were started only three years ago, and are the first ever entrusted to an American Society.

Fr. Walsh reports that the time is now ripe to consider seriously medical needs, which, he states, will be dispensaries, small hospitals, and the personal assistance, in the field, of a limited number of physicians.

To encourage this phase of our American missions, a number of physicians in New York have formed the nucleus of a *Maryknoll Medical Society*, which, it is believed, will attract a large membership from the various sections of this country.

The purpose of this Society is to encourage and to assist *The Catholic Foreign Mission Society of America* in its enterprises.

Any individual or corporation interested in any branch of medical work may become a member. Each member will be expected to contribute the sum of \$5.00 annually. This contribution will cover a subscription to *THE FIELD AFAR*, the organ of the Society, and will meet necessary outlays for clerical service, stationery, etc.

A council made up largely of laymen, selected by the Maryknoll

Fathers, will direct the activities of the Society. A Maryknoll priest will serve on this council.

A letter recently received from one of the missionaries who left last fall, throws interesting light upon the sanitary conditions which one meets in South China:

The cases for treatment are beginning to come in. For one of them, especially, I wish I had you at my elbow. We have an infant in the hospital that has a badly infected arm; the little thing seems to be a mass of pus from elbow to hand. I have opened the arm and bathed it and painted it with iodine. I put wet dressings on every day, made up of a solution of camphenol. The treatment seems to be doing good, because the swelling and soreness are confined to a smaller area. We found the poor youngster after it had been exposed and its whole head is pretty bad.

Most of the cases that come in are infected cuts. It seems impossible that these people could keep an infection out. They trot off to some native Medicine Man, who wraps the cut up in something that looks like red clay and sticks like Portland Cement. When he is out of cement he generally sticks a few cents' worth of soup greens around the thing, the whole being tied up with a piece of newspaper and a string. Of course, the cut often heals of itself, despite the cure.

Practically, every Chinese boy in these parts has some minor scalp disease. Most in our school are free from it, but a few have it, and I suppose, unless we do something about it, they will pass it on at the next monthly general "scalping," when the town barber comes around and shaves off their heads, using the same old clippers for the whole job. I think if we could get him to dip his clippers in some sort of an antiseptic solution after each victim, we might lessen the number of infections.

There seem to be quite a number of lepers in the country, but outside the walls. Perhaps I shall be able to get a few good pictures and send them on to you. We have had only one of them come into our place, and that was to save himself from being stoned by the people of the alley, who resented his presence.

The Sisters of Charity at Shanghai, who have practically all the cases in that city, gave me a good piece of advice about bandages, that it might be well for our men to have. They said that the Chinaman will invariably

The Maryknoll priests in China hope soon to find a site for a central house where they can meet regularly for retreats and councils. This house will also be used during the year for several purposes, not the least of which will be the care of missionaries passing through or disabled.

Can you be interested enough in this necessary provision to send "something" towards its realization? Our men in the field will certainly appreciate your kindness, and so will we who represent them in the home-land.

take off the bandage and use it to patch his pants, so they just put a small piece of gauze over the ointment and wrap the whole thing in white paper and string. At Yeung-kong, among the Catholics, anyway, I have not found this to be the case. In giving them pills it is well to have them take the dose right in front of you. If you do not, they will throw them away, or give them to the children. Whenever they get medicine from their own doctors, they get a big smear, so they have not much respect for anything so small as a pill.

I do not think that a little instruction in the care of babies would be out of place. Our men may have the assistance of the Maryknoll Sisters, or they may not. Most of them will have to start orphanages, and intelligent instruction will mean the saving of many lives.

Manson says, "The Chinese as a rule, have an immunity to malaria." As yet I have not seen one case of it among them, but of course my experience is still quite limited.

MARYKNOLL BOOKS

Maryknoll-at-Ten	\$.20
Thoughts from Modern Martyrs75
Field Afar Stories, Vol I.85
Field Afar Stories, Vol II.85
Field Afar Stories, Vol III.	1.00
A Modern Martyr (Life of Bl. Théophane Vénard)	1.00
An American Missionary (Fr. Judge, S. J., in Alaska)	1.00
Theophane Vénard (in French) ..	1.00
The Martyr of Futuna (Bl. Peter Chanel)	1.00
For the Faith (Just de Bretenieres)	1.00
Bound Vols., The Field Afar.	2.00
Observations in the Orient.	2.50

All Books Postpaid.

Prices Subject to Change.

THE FIELD AFAR OFFICE,
MARYKNOLL-ON-HUDSON, N. Y.

BOOK NOTES.

Religion—Second Course, by Dr. Roderick MacEachen, Catholic University, is a text book that will commend itself to every teacher of religion. It is written in narrative form—in simple, homely language—and marks a departure from the old catechetical method of teaching religion. Fundamental truths are taught by means of concrete illustrations based on the children's previous experience and are summarized at the end of each chapter. The scope is almost as comprehensive as that embraced by the *Baltimore Catechism*, No. 11. The author also aims at cultivating the children's aesthetic taste and has generously illustrated his book with sacred masterpieces suitable for their appreciation. The paramount appeal is to the children's hearts with a view to inspiring God's little ones with a personal love for Him. The "Manual," which is a companion volume, consists of questions so arranged as to correspond to the lessons in the text. Teachers should find it an invaluable supplement to the text. Published by MacMillan & Co.

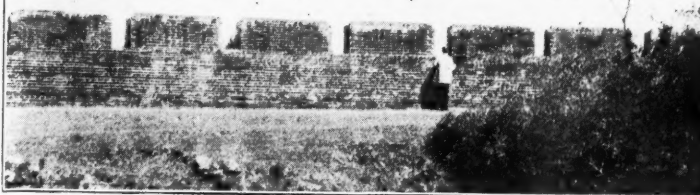
Directorium Missionariorum—by Coelestinus Ybanez, O. F. M.—The fundamental principles of Moral Theology are not changed by difference of time or place, but the problems confronting the priests, and the special *normae* issued by the Holy See and Diocesan Synods for his guidance in the care of souls in pagan lands, have a peculiar interest for the missionary. The Vicar-Apostolic of the province of Northern Shensi in China has compiled a book that should be in the hands of every priest actually engaged in that part of the vineyard, as well as of the students preparing for it.

The second edition brings the book into complete conformity with the new Code. It contains the theology of the Sacraments, the general principles of pastoral theology, the regulations governing seminaries, many decrees of Propaganda, the faculties generally granted to missionaries by the Vicars Apostolic, etc.—all with special reference to Chinese conditions.

The professor could do nothing better than to explain to the senior class the catalog of missionary faculties, methods of cooperation in superstitious worship, and so forth; an exact knowledge of which will give the young priest confidence in practicing that art of arts, the care of souls.

The author has also published a supplement on Chinese superstitions, which should be studied with the *Directorium*.—Published by Joseph Vilamala, Barcelona, Spain.

NOTES from YEUNGKONG



UP with the light and to bed with the dark is the life in Yeungkong. Five o'clock is made to commence the day. In winter and the cloudy season the light doesn't come at five, and all our clocks are found wrong and have to be changed so that five o'clock strikes at dawn. We had to put our clocks ahead an hour to-day, and invested in a Chinese sun-dial; it is a pocket piece sold for a quarter, that measures time by the shadow of a string set according to a compass beneath it. It indicates that local time is an hour different from sun time.

The Buddhist calendar threatens misfortune to one who plants or sows to-day. In open defiance the public schools observed Arbor Day with a big parade. Trees were planted on the bare mountain sides, and several pagans borrowed our field glasses to watch from a safe distance. Yeungkongers

have a bad habit of appropriating young trees and bushes to keep the pot a-boiling. Even grass hasn't much chance as it is shaved too close or pulled out by the roots.

The Normal School band (two bugles without stops and two drums) were excused from class to stir up the damp atmosphere back of our house. After three hours of their practice, Fr. Ford was tempted to go and congratulate them, but he was busy paying bills for orphanage, old people's home, the school, catechists, food, and \$360 due on the little mud house and land being bought for the abandoned babies.

Many of his twenty-cent pieces were returned to him. Chinese counterfeiters must use the same machinery as the official mint, but the metal while not off color has less silver than the legal tender. There is nothing higher in



WATCHING FOR THE SHAN FU'S (PRIEST'S) ARRIVAL.

value than the above coin in circulation here. The native to whom you give the coins sounds and bites every one several times over, and if it's a large sum he spreads the silver out on the ground and the bystanders assist in the counting and testing. Our Yeungkong money table is: 8 cash (or chin) make 1 cent (or sin, which means fairy).

An old Christian sought advice about



FR. FORD'S MOST VENERABLE CATECHIST.

the foolish doings of his nephew, who owns a house of five rooms. The nephew contracted to sell one room for \$27—a good enough price. Yet the old man publicly denounced the lad of fifty years for his stupidity, for the next day a neighbor offered \$33. How to get out of the first bargain and save six dollars was a problem for the best minds. The old gentleman is going to

the scene of the crime for a few weeks before giving up hope.

A normal school student brought a problem in algebra. If a lump of lead is 40 pounds, in what four parts should it be divided in order to be able to weigh any article weighing not over 40 nor under 1 pound? After staying up all night, we answered it was a misprint or a hoax. Can any Maryknoller solve it? Our brains may have been muddled by the muscle-bound duck we had for dinner, or by the few snails we sampled after watching the turbaned fisherman drag a hand net for them along the bottom of the next-door pond.

The Maryknollers here are asked unexpected questions about German, Latin, Greek, trigonometry, and other subjects. And more information is often back of them than that displayed by a teacher of social service who asked Fr. Ford's opinion of free love, which he was recommending to his pupils as an American institution. Asked what he was talking about, he explained that he was against the Chinese system of parents marrying children *willy-nilly*, and he had read an English book in favor of free love which his little knowledge of our tongue identified with marriages from love. The number of literates is increasing in Yeungkong. Now there is a free evening school where the teachers, who get no pay, instruct fifty of all ages. And in the whole city eleven hundred go to eighteen schools, five of which are Protestant, and our St. Thomas' the only Catholic. Our school ought to live, but it eats up \$80 gold monthly.

The boarders of St. Thomas' School find it a long wait between their first meal at nine in the morning and their next and last at five p. m. Perhaps they haven't the endurance of the American boy scout. Yeungkongers generally are adopting the plan of a lunch at twelve besides the two meals a day. Fortunately, a principal of a public school in Brooklyn, who trained one of the Knollers, sent \$20 Cantonese. This will supply a daily snack to fifteen for four months. The menu

alternates sweet potatoes (not so sweet here, but very cheap) and rice water not robbed of all its rice.

Skin diseases won out in the infirm-ary popularity contest to-day by a vote of five against two for rheumatics and one for worms, with loss of appetite thrown in. Medicine was given out for toothache and chills, and soap for dirt. Had a prescription filled for a villager at the Protestant hospital. The man used our remedy, but made sure of results by going to the local herb-mixer, who handed out a cent's worth of yellow dirt to be plastered on. A six-year-old boy had a bout with boiling water, and his chin, neck, and chest were badly scalded and blistered; we treated the blisters and applied boric acid solution followed by a coating of vaseline, and then advised seeing the Protestant doctor. He offered some black salve, which was refused because of its color by the mother, who came here for more vaseline.

Our seven old grandmothers, whom the Chinese phrase calls "white-haired beggars," were made happier by our announcement that hereafter anyone over seventy or unable to work would get one dollar a month extra. All get shelter and a bed and one dollar a month. It takes at least two a month, however, to keep in rice, and those who are able earn the other dollar carrying water, or working in our school or orphanage, or collecting manure for the farmers, or at odd jobs. Ours is a home suited to the work-loving and independent disposition of the Yeungkong women. A laughing, bald-headed lady got her extra dollar because she is over seventy, but she still continues to earn a little on the side.

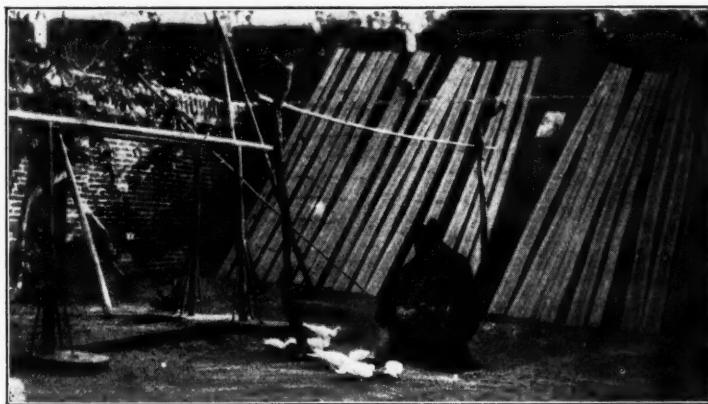
Money that came from America this week made possible the new rule. We could have many more down-and-out grandmothers in the new "order," but we are delighted that generous friends have made it possible to help some. Several of these grandmothers have never been able to learn more than the first part of the Hail Mary, but they say that ever so often for their friends across the sea.

A prominent member of our household is mold. Some kind heart sent a box of candy and the mold was at it first. We open a can of unsweetened milk and it is a lump of cornstarchy composite, tasting sour and covered with an inch of water. The sun peeps out and invites the camera; the films are stuck to the protective covering, and the roll is stuck to the box, and whiskers have gathered in and outside, even on the lenses. Why do our books look so pale, and our clothes seem a hundred years old? For the same reason that the cheese is green-eyed and the bread's complexion is gray. We smell *friend mold* in the bed, in the Mass vestments, in every room—a pungent, acidic odor—like stale vinegar—not unpleasant when you get used to it. Wipe off the moldy growth, or cut it away from eatables, and not only is there a stain but the foe is back again as soon as you turn your back. Our optimists who praise the daily rains in the name of the rice-fields remark how keeping after the mold insures against inaction in a hot climate.

The carpenters' guild met the last week of the month. The credentials of each of the more than one hundred attendants were a ticket in wood, eight inches by two, the characters being in black ink with fancy touches in red. Our one Catholic carpenter was present to vote on the proposal to change the scale from forty to forty-five cents a day, which passed without a dissenting voice.

We asked what happens if a member works for less. The supposition is an impossible case. Should a man act so foolishly, it would be his own loss and he would be denying himself some necessity, the wage is so low even after the increase. The association therefore does not exclude or penalize in any way such a member.

The contractor or boss generally works with the men, and if the job is paid for according to time and material, which is usual, he gets the same wage as the others. On the next job one of the former workmen may be the boss, as each carpenter is ready to contract or take charge. Should you take one of the men from town, a deposit is re-



THE PIGEONS IN YEUNGKONG BACK-YARD.

quired sufficient for the support of his family in the meantime.

The organization is exceedingly simple. There are no dues of any kind and the officers get no compensation. Two headmen within the city limits and two without are the only officials, and they are referred to for advice and the arbitration of disputes.

The masons have a similar guild, while various other trades and occupations seem to accomplish the same result without any society. Everyone knows that the foreigner can and should pay more than the native, since

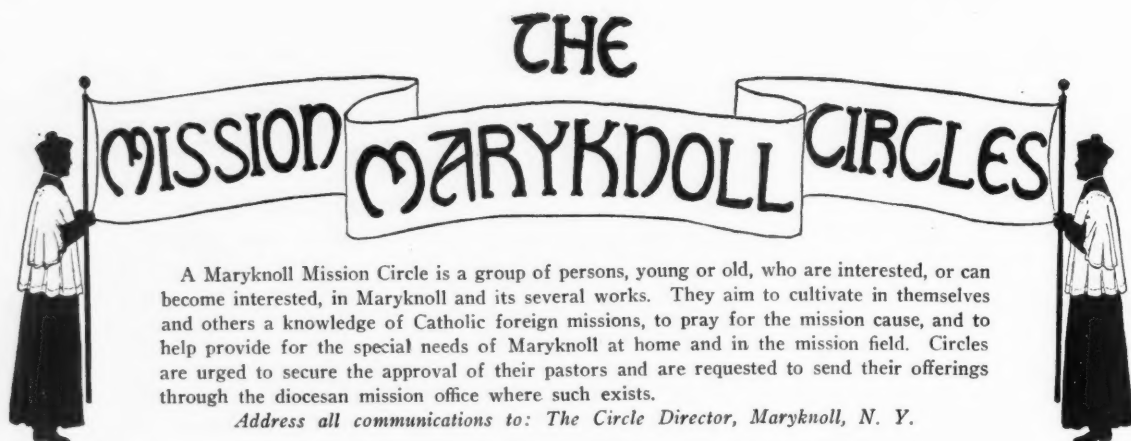
invariably he is over particular. The working hours of all hereabouts are from sunrise to sunset, with frequent intervals for meals, haircuts, washing clothes and body, tea drinking, siestas, smokes and talks.

Even the carpenter's relatively high wage of forty-five cents is not a living wage. It is a bare existence if he has a family that cannot go out and add to the larder. A wife is not a burden, because she earns her own living. Until children can get work they have to live somehow or other on the scraps that fall,—or rather, before they fall, else the dog or pig would get them first.



CHINESE WHO REMAIN COOLIES EVEN IN THE HOT WEATHER.

THE MISSION MARYKNOLL CIRCLES



A Maryknoll Mission Circle is a group of persons, young or old, who are interested, or can become interested, in Maryknoll and its several works. They aim to cultivate in themselves and others a knowledge of Catholic foreign missions, to pray for the mission cause, and to help provide for the special needs of Maryknoll at home and in the mission field. Circles are urged to secure the approval of their pastors and are requested to send their offerings through the diocesan mission office where such exists.

Address all communications to: The Circle Director, Maryknoll, N. Y.

Sacred Heart of Jesus and Immaculate Heart of Mary, I give you my heart. (300 days.)

The Circle Scrap-Book.

MARYKNOLL does not wish to look upon the Circles as mere sources of material aid; it likes especially to know them as power-houses from which emanate the warmth of divine charity and the light of faith.

They can become such effectively in proportion to the knowledge they themselves have, and can impart to others, of all that is embraced in the missionary idea—the world-wide command, the apostolic vocation, self-denial, the love of souls for love of God. When the missionary idea once sinks into the Catholic mind the heart responds, and the appeal for material support is welcomed as an opportunity to win souls for Christ. To help prepare our Circles for such an apostolate, we suggest the making of a *Circle Scrap-Book*.

1. HOW TO MAKE IT:

A loose-leaf album, at least nine by twelve inches, should be secured. If such is not available one can be made of paper, white or light colored, strong enough to bear post-cards or photographs, and smooth enough to permit writing on its surface with an ordinary pen. Near the left edge

have your stationer punch two holes; ask him also to do the same to two pieces of cardboard (ten by thirteen inches). Cover the cardboard, if you wish, with some colored paper or serviceable cloth; tie covers and paper with a strong ribbon and mark on the outside:

MISSION SCRAP BOOK.

2. WHAT TO PUT IN IT:

Briefly we may say: Any printed or written material bearing on Catholic missionary work.

Post-cards. For these, diagonal slits in the leaves can be made as in ordinary post-card albums, to catch the four corners of the card.

Photographs, Prints, etc. These may be found in different mission publications like *THE FIELD AFAR*, *Catholic Missions*, *The Annals*, *Extension Magazine*, *The Good Work*, *St. Joseph's Sheaf*, *Illustrated Catholic Missions*, *Les Missions Catholiques* and other publications of different missionary societies.

Maps. Printed ones should be supplemented by those prepared from outline drawings by a member of the Circle.

Clippings. From daily or weekly Catholic papers. Occasionally there are items of mission interest in the secular dailies, but these are not always reliable.

Written or Typewritten Letters and Articles. These may be autograph letters from missionaries or articles prepared by members.

3. EVERYTHING IN ITS PLACE:

This is an important suggestion which can be easily followed with a little care. The Circle Scrap-Book as described above will be a loose-leaf book, into which new leaves can be inserted at will. Ordinary general material such as that relating to missionary spirit, scriptural texts, testimonials about Catholic missionaries, advantages, etc., should be kept in one section—the front of the book preferably. Each continent should have its own place, and, as the work develops, every country.

One bright Sunday a few weeks ago, the *Friendly Helpers* of New York City made a trip to Maryknoll. With them came members of *St. Helena* and *Our Lady of Victory Circles*, also friends who had not seen Maryknoll before. After enjoying lunch, these good friends, numbering about one hundred and fifty, went about seeing the points of interest on the grounds. At four o'clock Benediction was given in the chapel of the new Seminary. Later Fr. Walsh, Superior of Maryknoll, was presented with a check for \$250 from the *Friendly Helpers* as the first payment for their Memorial Room in the new Seminary; also a check for \$100 for the Maryknoll Sisters. Then a member of *Our Lady of the Maryknolls Circle*, of New York City, presented a check for \$400 as the

final payment on their room. The gifts came as a surprise to Fr. Walsh, who was deeply touched at such generosity and expressed his appreciation of the splendid work these friends are doing.

Another new Circle recently formed is *St. Joseph's Maryknoll Circle* of Wakefield, Mass. It has already sent \$250 of the \$500 promised for the Maryknoll Sisters.

St. John's Mission Circle, Erie, Pa., is working on altar linens and surplices. These gifts will go toward the outfit of our missionaries who sail for China in September.

Our Lady of the Presentation Circle, Lowell, Mass., has for the past two years been faithful toward the support of its catechist. A donation of \$30 for this fund was received and a stringless gift of \$10.

A new Circle has been formed in Flint, Mich., to be known as the *Maryknoll Club*. The members are working to raise \$100 for the Maryknoll missions and are busy making linens for our household needs.

The *Maryknoll Club* of Worcester, Mass., has done splendid work. This Club, though recently formed, has given a stringless gift of \$196. It is spreading the work of Maryknoll by getting new subscribers to *THE FIELD AFAR*.

The *Immaculate Conception Circle* of Meriden, Conn., sent its first offering for the student-aid fund, over \$100. Besides this, the members have given to Maryknoll several boxes of surplices and other linens, also a box of old jewelry.

St. Catherine's Circle of Irvington, New York, is helping Maryknoll in many ways. The gift of \$50 for crucifixes was welcome, as was also the box of linens that came with it. The members are

planning a trip to Maryknoll in the near future and they may be sure of a warm welcome.

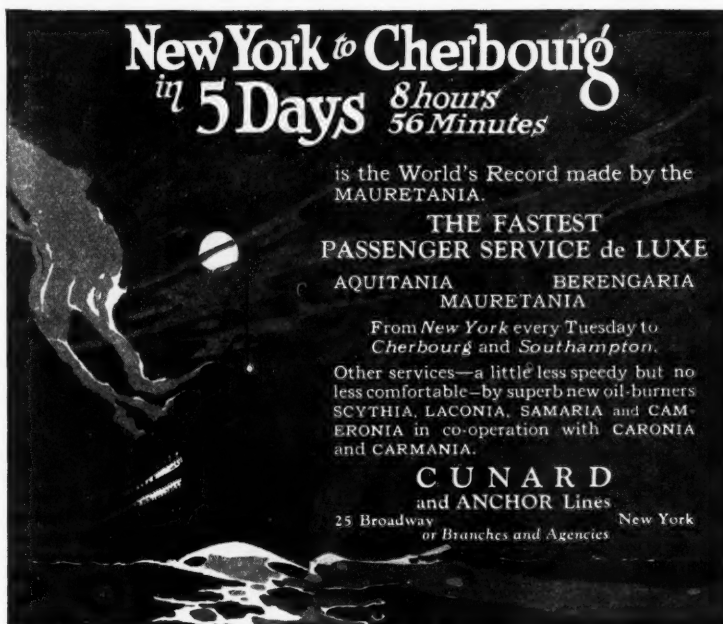
The following Circles sent in generous gifts during the month: *Our Lady of the Sacred Heart Circle*, Holyoke, Mass., \$20.80 Circle dues; *Venard Circle* of Pittston, Pa., \$15 for their catechist; *Mary Ann Circle*, Lafayette, Ind., \$25 for their catechist and \$45 toward the building of the Maryknoll Leper Home in China; the *Mission Society*, Rochester, New York, a \$10 gift; *St. Peter's Circle* of Brookline, Mass., a box of linens; *Virgin Mary Mission Club*, New Bedford, Mass., a \$25 gift, and \$25 for Linens; the *Mission Circle*, Boston Mass., \$25 Circle dues; *Maryknoll Sisters Circle* of Jersey City, N. J., \$40 gift; *Little Teresa Circle*, Westfield, Mass., Circle dues of \$10 and Mass stipends amounting to \$24; *St. Joseph Circle*, Fall River, Mass., dues of \$14.60.

Chanel—It is the name of the Martyr whose story is inspiring.

NEW PERPETUAL MEMBERS.

Living:—Rev. Friends, 22; Mme. B. M.; Mother G.; Sr. M. T.; Mrs. C. L. B.; N. B.; M. E. C.; J. C.; M. E. C.; I. T. C.; Mrs. E. J. D.; K. W. D.; A. E.; J. F. F.; C. G.; J. F.; M. H.; H. F. L.; Mrs. L. A. McC.; A. McD.; B. M.; J. W. McD.; J. M.; K. M.; H. M.; Mrs. M. N.; H. M.; T. J. O'D.; Mrs. J. C. Q.; J. S.; Mr. and Mrs. T. E. S. and family; B. M. S.; W. family.

Deceased:—Mrs. Maria Atkinson; Mary A. Barry; Bridget F. Barry; Henry Burke; Mrs. Margaret L. Bryne; Mrs. Henrietta M. Corbett; Daniel F. Craven; Mrs. Bridget Dolan; Mrs. Anna C. Doyle; Mrs. Catherine Ford; Mrs. Elizabeth Gross; Daniel Harley; Mrs. Margaret Hines; James, Ellen and John Howat; Peter Klock; George Laws; John Moran; Mrs. Mollie McCann; Elizabeth M. McDonald; Michael, Anna, Grace, Walter and George McInerney; Austin Mullarkey; Patrick, Margaret, John, Thomas Nolan; Richard O'Brien; Rose and Rose A. O'Donnell; Catherine Nolan Pollard; Gertrude Price; Thomas E. Steele; Francis W. Walters; Thomas, Bridget, and Maurice Whalen; Frederick and Margaretta Ziegler.



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Benny Factions.



This is Benny Tong, who fell into the hands of his enemies and lost his cue. "One of ours" picked him up, gave him some solid instruction, advised him to be always kind and charitable, and called him Benny Faction. Meet Benny! Meet Benny Factions!

FROM YOUR STATE AND OTHERS.

State.	Gift.	New Subscribers.
Alabama	\$	2
Arizona	60.00	1
Arkansas		2
California	1,778.29	436
Colorado	19.86	2
Connecticut	440.79	80
Delaware	18.00	2
Dist. of Columbia	190.00	2
Florida	1.00	2
Georgia		2
Idaho		3
Illinois	103.75	29
Indiana	5,165.80	3
Iowa	12.00	8
Kansas	7.20	2
Kentucky	31.24	6
Louisiana	.25	4
Maine	49.00	4
Maryland	37.50	4
Massachusetts	7,666.61	70
Michigan	249.50	8
Minnesota	208.84	607
Mississippi	179.00	4
Missouri	300.50	1
Montana	1.00	1
Nebraska	108.00	2
New Hampshire	27.23	6
New Jersey	990.10	51
New Mexico	3.25	1
New York	3,592.03	1,330
North Carolina		1
North Dakota	2.00	2
Ohio	1,036.48	21
Oklahoma		3
Oregon	2.00	9
Pennsylvania	1,093.59	39
Rhode Island	666.12	80
South Carolina	56.00	4
South Dakota	2.00	4
Tennessee	7.00	4
Texas	5.00	190
Utah		1
Vermont	24.30	3
Virginia		3
Washington	20.00	15
West Virginia	5.00	6
Wisconsin	50.00	6
Wyoming	5.20	1

FROM BEYOND THE BORDERS.

Australia		1
Canada	5.00	7
China		2
England		2
France		1
Germany		1
India		1
Ireland		3
Hawaii	10.00	

TOTAL OF NEW SUBSCRIBERS 3,076

BECAUSE the support of Maryknoll's work is mostly casual—the spontaneous offerings of friends—we are always gladdened by the completion of a burse, for this means, not casual, but constant help, the training of a new missionary every six years in perpetuity. It is a pleasure, therefore, to record the listing of three new burses; that in honor of Jesus Crucified, the St. Jude Burse, and the St. Louis Archdiocese Burse.

A friend in Scarsdale, N. Y., sent \$100.00 for Chinese babies.

Stringless Gifts of \$100.00 each were made by friends in Newark, N. J.; Canton, Mass.; New York City; Valley Falls, R. I.; Everett, Mass.; Lowell, Mass.; and Worcester, Mass.

The following legacies were received:

From Mary Frawley Estate, Boston, Mass., \$4,198.78; from estate of Kate B. Fox, San Francisco, Calif., \$862.74; from estate of Daniel Harley, Wilkesbarre, Pa., \$50.00 for a Perpetual Membership.

Other notable gifts of the month were:

For the Sanctuary of the new Seminary Chapel: \$5,000.00, Friend, N. Y. City.

For Memorial Rooms in New Seminary: \$500.00, Rev. Friend, Cambridge, Mass.; \$500.00,

FLAGMEN—BEWARE! ! !

The Twentieth Century Unlimited was recently derailed, and several hours killed, by a flagman neglecting to give warning of an open switch. In his own defense the flagman stated that he happened to be reading THE FIELD AFAR at the time.

The copy being produced, the Court declared a recess to examine the evidence. Later the Court admitted the strength of the defense, but fined the defendant one dollar.

Still later, the Court sent to Maryknoll the price of a year's subscription.

STUDENT BURSSES.

A Burse is a sum of money invested and drawing enough interest always to provide board, lodging, and education for one aspirant apostle at the Maryknoll Seminary or Maryknoll's Preparatory College, The Venard. Each student beneficiary is instructed to pray for his benefactor.

The usual burse is five thousand dollars. If the student's personal needs are included, the amount is six thousand. We will welcome additions to any five thousand dollar burses in the list below.

SEMINARY BURSSES—Complete.

Father B. Burse	\$16,273.31
C. W. B. L. Burse	6,065.50
Holy Trinity Burse	6,000.00
John L. Boland Burse	6,000.00
Bishop Cusack Memorial Burse, Albany Diocese	6,000.00
St. Columba Burse	6,000.00
Mother Catherine Spalding Burse	6,000.00
Archdiocese of St. Paul Burse	6,000.00
Bl. Julia Billiard Burse	5,617.31
St. Stephen Burse	5,454.00
Abp. John J. Williams Burse	5,279.21
Sacred Heart Burse, No. II	5,201.73
Holy Ghost Burse	5,150.10
St. Teresa Burse	5,142.27
St. Joseph Burse	5,136.88
St. Vincent de Paul Burse	5,069.76
Our Lady of Mercy Burse	5,052.00
O. L. of Miraculous Medal Burse	5,002.00
St. Margaret Mary Burse	5,000.00
Cardinal Farley Burse	5,000.00
Sacred Heart Memorial Burse	5,000.00
Blessed Sacrament Burse	5,000.00
St. Willibrord Burse	5,000.00
Providence Diocese Burse	5,000.00
Fr. Elias Younan Burse	5,000.00
Mary, Queen of Apostles, Burse	5,000.00
Our Lady of Perpetual Help Burse	5,000.00
Bishop Doran Memorial Burse	5,000.00
St. Charles Borromeo Burse	5,000.00
St. Thomas the Apostle Burse	5,000.00
St. Catherine of Siena Burse	5,000.00
Rev. Jos. M. Gleason Burse, I.	5,000.00
Rev. Jos. M. Gleason Burse, II.	5,000.00
Fall River Diocese Burse	5,000.00
Thanksgiving Burse, I.	5,000.00
Thanksgiving Burse, II.	5,000.00
Annuitant's Memorial Burse	5,000.00
Rev. John J. Cullen Memorial Burse	5,000.00
Anonymous Burse	5,000.00
Mother Theodore Guerin Burse	5,000.00
Mackay Memorial Burse	5,000.00
Rev. Thomas F. Price Memorial Burse	5,000.00
Manhattanville Alumnae Association Burse	5,000.00
James and Catherine Mehan Burse	5,000.00
Thomas T. Farley Memorial Burse	5,000.00
Rev. Patr. H. Billings Burse, I.	5,000.00
Rev. Patr. H. Billings Burse, II.	5,000.00
Rev. Patr. H. Billings Burse, III.	5,000.00
Our Lady, Help of Christians, Burse	5,000.00
Our Sunday Visitor Burse	5,000.00
Osborn and Kane Memorial Burse	5,000.00
Cheverus Centennial School Burse	5,000.00
Cleveland Diocese Burse, I	5,000.00
Cleveland Diocese Burse, II	5,000.00
Cleveland Diocese Burse, III	5,000.00
Cleveland Diocese Burse, IV	5,000.00
Mary, Queen of Heaven, Burse	5,000.00
St. Thomas Aquinas Burse	5,000.00
Pittsburg Diocese Burse	5,000.00
St. Margaret of Scotland Burse	5,000.00
John and Victor Maire Burse	5,000.00
Margaret Agnes Ellis Memorial Burse	5,000.00

Any burse or share in a burse may be donated in memory of the deceased.

A new burse may be entered on the list when it has reached \$100.

† On hand, but not available, as at present interest goes to the donor.

SEMINARY BURSES—Incomplete.

Mary Dunn Memorial Burse.....	\$4,800.00
Philadelphia Archdiocese Burse.....	4,750.09
St. Patrick Burse.....	4,059.99
Holy Souls Burse (Reserved).....	4,000.00
Mary Grogan Memorial Burse.....	14,000.00
Immaculate Heart of Mary Burse.....	3,948.00
All Souls Burse.....	3,910.71
Columbus Diocese Burse.....	3,835.00
St. Francis of Assisi Burse.....	13,746.50
Kate McLaughlin Memorial Burse.....	3,500.00
Cure of Ars Burse.....	13,489.35
The Most Precious Blood Burse.....	3,372.16
Bl. Madeleine Sophie Barat Burse.....	3,294.77
St. Anne Burse.....	3,035.00
Holy Eucharist Burse.....	2,936.50
St. Anthony Burse.....	2,481.97
Trinity Wekanduit Burse.....	2,437.23
Our Lady of Mt. Carmel Burse.....	2,068.89
Fr. Chapon Memorial Burse.....	2,025.00
Bl. Louise de Marillac Burse.....	1,968.06
Marywood College Burse.....	1,940.10
Holy Child Jesus Burse.....	1,793.75
Pius X Burse.....	1,724.25
St. Dominic Burse.....	1,690.07
Dunwoodie Seminary Burse.....	1,547.00
College of Mt. St. Vincent Burse.....	1,500.00
Fr. Chaminade Memorial Burse.....	1,435.00
Bernadette of Lourdes Burse.....	1,352.74
Our Lady of the Sacred Heart Burse.....	1,283.48
Duluth Diocese Burse.....	1,206.20
Omnia per Mariam Burse.....	1,110.10
Mother Seton Burse.....	1,102.25
St. John Baptist Burse.....	953.33
St. John Seminary, Archdiocese of Boston, Burse.....	800.00
St. Michael Burse.....	799.20
St. Agnes Burse.....	674.31
St. Lawrence Burse.....	640.25
Susan Emery Memorial Burse.....	633.10
St. Rita Burse.....	618.65
St. Francis Xavier Burse.....	504.28
Sr. Pauline (Academy of St. Elizabeth) Burse.....	493.25
St. Joan of Arc Burse.....	422.01
Immaculate Conception, Patron of America, Burse.....	412.50
Our Lady of Lourdes Burse.....	413.77
Holy Family Burse.....	324.00
College of St. Elizabeth Burse.....	300.00
St. La Salle Burse.....	253.86
Children of Mary Burse.....	251.35
St. Louis Archdiocese Burse.....	250.00
St. Bridget Burse.....	236.00
Maryknoll-in-Heaven Burse.....	226.50
St. Boniface Burse.....	207.43
Our Lady of Victory Burse.....	175.16
The Holy Name Burse.....	147.00
All Saints Burse.....	137.28
St. Jude Burse.....	106.00
Jesus Crucified Burse.....	100.00

A Burse Card is designed to gather twenty offerings of five cents each. Shall we send you some cards for your favorite Burse?

COLLEGE BURSES—Complete.

Blessed Sacrament Burse.....	\$5,253.10
Rev. Jos. M. Gleeson Burse, I.....	5,000.00
Rev. Jos. M. Gleeson Burse, II.....	5,000.00
Rev. Jos. M. Gleeson Burse, III.....	5,000.00
E. J. and E. G. Connerton Burse.....	5,000.00
"Our Sunday Visitor" Burse.....	15,000.00

COLLEGE BURSES—Incomplete.

Little Flower Burse.....	\$4,000.06
St. Michael Burse (Reserved).....	\$4,000.00
Sacred Heart of Jesus Burse (Reserved).....	3,500.00
Bl. Theophane Venard Burse.....	1,590.80
"C" Burse, II.....	1,400.00
Sodality of Bl. Virgin Mary Burse.....	1,000.00
St. Aloysius Burse.....	621.51
Immaculate Conception Burse.....	109.00

CURRENT APPEALS

Stones in Seminary Wall.....	\$1,566.19
Memorial Rooms in New Seminary	1,750.00
Bricks on Preparatory College Wall	2,725.00
Seminary Tower.....	7.00
Minute Men.....	352.60

Rev. Friend, Boston, Mass.; \$400.00, Our Lady of the Maryknoll Circle, N. Y. C.; \$249.00, Friendly Helpers Society, N. Y. City; \$100.00, Washington, D. C.

For Student Aid: \$5,000.00, Rev. Friend, Oxford, Ind.; \$100.00, Immaculate Conception Circle, Meridan, Conn.; \$109.00, New York City; \$100.00, Collegeville, Minn.

For Burses: \$250.00, Rev. Friend, St. Louis; \$200.00, Rev. Friend, Phila.; \$140.00, Academy of the Sacred Heart, N. Y. C.; \$110.00, Rev. Friend, Dayton, O.; \$100.00 Humphrey, Neb.; \$100.00, Lawrence, Mass.

For Annuities: \$500.00 Rev. Friend, Milan, O., \$500.00 Chelsea, Mass.; \$120.00, Greenfield, Mass.

A typewriter has landed on the Knoll from Nebraska. The distance is great and the typewriter is not new, but it will give valued service here and is very welcome. Friends along the line, take notice. We use all kinds and we use many.

The children of St. Francis Xavier School, Chicago, contributed recently \$40.00 to their little brothers and sisters in China. Their pastor writes:

The rooms collecting the various sums are: Room I (baby room), \$20.00—names of children adopted to be Margaret, Dorothy, Marie, and Paul; Room II, \$5.00—name Joseph or Josephine; Room III, \$5.00—name, Rita Marie; Room IV, \$5.00—name, Marie or Paul; Room V, \$5.00—name Michael.

Texas to the front with 190 new subscriptions last month—but not so far as Minnesota with 607, or even California with 436. This growing feeling is fine and the total along the line was 3,076.

If we never had to lose a subscriber to THE FIELD AFAR we should soon have a million, with five million readers, and wise advertisers would be trying to get to our front porch.

SPECIAL FUNDS.

The Funds recorded below have been carefully invested so that the interest shall be applied regularly to the needs as designated.

Maryknoll Propaganda Fund.....	\$5,000.00
Our Daily Bread Fund.....	1,424.08
Sanctuary Candle Fund.....	278.00
Sanctuary Oil Fund.....	240.55
Altar Wine Fund.....	209.00

STUDENT AID FOUNDATIONS.

A Student Aid Foundation represents \$1,000 the interest on which will supply the personal expenses of one student each year, at Maryknoll or Maryknoll's Preparatory College, The Venard.

MARYKNOLL STUDENT AID.

Fall River Diocese Fund.....	\$1,000.00
Our Lady of Perpetual Help Fund.....	233.98

VENARD STUDENT AID.

Venard Circles Fund, No. 1.....	\$1,000.00
Venard Circles Fund, No. 2.....	1,000.00
Venard Circles Fund, No. 3.....	1,000.00
Venard Circles Fund, No. 4.....	1,000.00
Venard Circles Fund, No. 5.....	790.88

MARYKNOLL LAND.

(Original Purchase.)

May be "purchased" at one cent a foot. Buy by the hundred.

Total area.....	4,450,000
"Sold" to date.....	3,179,224
Yours to secure—for Maryknoll.....	1,270,776

VENARD LAND.

This land is being "sold" at one-half-a-cent a foot.

Total area.....	6,000,000
"Sold" to date.....	1,588,144
Yours to secure—for The Venard.....	4,411,856

Special cards are designed for those who would "purchase" land at Maryknoll or The Venard. Send for one of each.

MARYKNOLL MISSION FOUNDATIONS.

A native clergy and competent native catechists are the bases of successful and enduring effort in Catholic mission work.

\$1500 placed at interest will enable our missionaries to keep one Chinese aspirant to the priesthood at a seminary in China.

\$4000 placed at interest will provide for the support of one catechist (usually a married man with family), whose entire time will be devoted to the slow and tedious process of instructing the candidates for baptism.

Additions to the uncompleted burse and funds in the lists below are invited.

NATIVE CLERGY BURSES.

Our Lady of Perpetual Help Burse.....	\$1,500.00
Mrs. Annie Cole Memorial Burse.....	1,500.00
Our Lady of Lourdes Burse.....	712.00
St. Vincent de Paul Burse (Reserved).....	800.00
Maryknoll Academia Burse.....	300.00

NATIVE CATECHIST FUNDS.

Abp. Williams Fund, I.....	\$4,000.00
Abp. Williams Fund, II.....	4,000.00
Abp. Williams Fund, III.....	4,000.00
Abp. Williams Fund, IV.....	4,000.00
Abp. Williams Fund, V.....	4,000.00
Yeungkong Fund, I.....	4,000.00
Yeungkong Fund, II.....	1,181.65
Abp. Williams Fund, VI.....	1,000.00
Fr. Price Memorial Fund.....	596.60
Bl. Julia Billhart Fund.....	180.00

OTHER MISSION FUNDS.

Missioners' Books.....	\$442.00
Circles' Missioners' Support.....	378.75

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SALUTATION FROM THE PACIFIC COAST.



An after-Paschal letter from Fr. Kress, our Director on the Pacific Coast, brought this good news:

Easter was a real fiesta with us; Baptism of eight children on Saturday and First Communion for five of them and four others. There was a good turn-out of Japanese and about three rails of communicants. Not a word had been said about money; but the collection exceeded \$60.00.

Tomorrow I will baptize an elderly Japanese who is in the last stage of consumption. Sr. Gerard discovered him in the County Hospital, and little Paul instructed him in the essentials.

On Easter Monday, we had a mite-box shower, an aftermath of the "Ohio Party," clearing something over \$200. The Ohio Party had previously netted over a thousand dollars.

A young Japanese named Sakai
Fell out of the window one dai.
He couldn't be found—
We dug up the ground
And found him, submerged in the clai.

A Japanese orphan named Bud
Was running a race in the mud.
When, with nary a warning,
One wet Monday morning,
He slipped and went down with a thud.

The inspiration for the above is due to the need of cement for a dusty school yard at our Los Angeles mission. Send directly your dollar for that much of sand and cement. Address:

*Maryknoll Japanese Mission,
425 South Boyle Avenue,
Los Angeles, Cal.*

Bishop Gauthier, Maryknoll's first guide into the wilderness, is looking for a camera, 2½ by 4½. Thank you.

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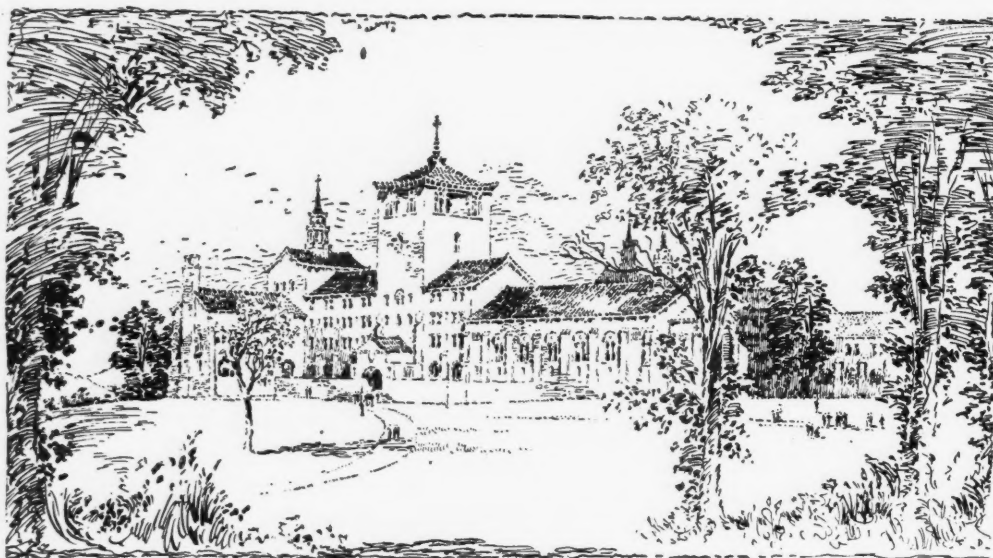
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FRONT VIEW OF THE NEW MARYKNOLL SEMINARY

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Private Chapels	" 1,000 "	Kitchen	" 12,000
Infirmary	" 1,000	Conference Hall	" 20,000
Small Refectories	" 2,500 each	Library	" 25,000

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